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CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



**The Implications of Democracy for
Christian Higher Education**
Don't Poison Yourself—A Library Is a Symbol
The New Educational Era
Church-College Day—Duty of Disturbance
Choosing a College President

VOL. XXXI, No. 1

MARCH, 1948

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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Christian Education

Vol. XXXI

MARCH, 1948

No. 1

The Implications of Democracy for Christian Higher Education

BY DONALD FAULKNER

ONCE again in our lifetime this nation stands in a position of leadership which has seldom been enjoyed by any government on the face of the earth. As a people we are unready for this supreme leadership. Our vaunted educational system has not done its duty. Our spiritual leadership has faltered, and broken ranks sharing the same general indecision and lack of imagination which marks our national political leadership. Free men everywhere based their hopes, during the war, upon the idealism of the United States, and during this postwar period continue to hope that we will find ourselves. This hope is a challenge to American education and to Christian education in specific. Out of this challenge comes a mandate to the National Protestant Council on Higher Education which it cannot afford to ignore.

There should be unforgettable meaning for us in the fact that our generation has twice seen Peace slip away into war of untold brutality and unprecedented global extent. Neither can we close our eyes to the meaning of the fact that, for the third time within this generation we hear war preached as inevitable and as the only solution of world imbalance. Transfixed with hopelessness and horror, politicians, educators and Christians alike watch our national leadership in blundering incompetence, make

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the same mistakes which drove wedges between the nations after World War I and made of the League of Nations a laughing stock. The cooperation which gave such brilliant success to Allied Armies in World War II, giving promise of a working world brotherhood, has given way to national self-seeking and fear, based upon a lack of understanding among the races of the world. The inadequacies of the educational programs of America; of Russia and of the other nations is the basis of this lack of understanding. It leads so quickly through selfishness to hatred, blinding men to cooperation and worthwhile compromise and leading to the extremity of safe-guarding themselves and their positions against what they, in their ignorance interpret as aggression, by preparation for war.

The goal of American education is to develop true democracy among our people and to disseminate the values of this system to the peoples of the rest of the world. This is not to say, of course, that we always do things which lead most quickly to this goal, nor that all of our people, nor all of our schools, engage in the business of education with this motivation. However, the central theme in American education is to build understanding for each other among our own people, and to broaden that understanding to encompass every barrier on the globe.

The goal of Christian higher education is to build a more perfect society: one in which the motivation of Christianity may lead to the replacing of discrimination with understanding, of fear with cooperation, of hate with love.

SHORTCOMINGS IN AMERICAN EDUCATION

The major shortcoming in American education is inequality of opportunity. This conclusion is not drawn from a comparison of American schools with those of other countries but comes to light when we compare the actual opportunity presented to the average boy or girl with the ideals which are our slogan and our boast.

Is it equality when a boy is prevented from achieving the educational goal his ability and interest dictate because he lacks some \$500 to \$1500 a year, for from four to seven years, for tuition and living? Is it equality, when a young lady, merely

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because she is not a male, is refused admission to a given curriculum and hence a given career? Is it equality, when an individual is hampered in attending a school of his choice because the quota of people of his religion is filled? Is it equality—American style—which closes a college door to a Negro, even though he be of the identical faith supporting that school, just because his skin is dark? Is it equality which blasts the aspiration of a youth to become a doctor or an engineer to spend his life in healing or in designing homes for mankind, merely because the leadership of the profession feels that it must protect the profits of present practitioners?

A few comments are in order on the existence and the significance of some of these shortcomings.

Family Economics. There is no doubt that low financial resources constitute the most damaging discrimination practiced against the equality of educational opportunity in America. For, if a family of any race, religion, or geographical location, with young people of either sex, with any professional interests whatsoever have wealth, the desired educational opportunities can be had. Approximately 16% of the eligible young people of college age in America are in college classes. Educational statisticians tell us that 32% of the young people in these age brackets have the intelligence and other qualifications to do effective work in college classes. This discrepancy between the 16%, who can find financial support for a college education, and the 32% who would profit by it is one of the measures of the inequality of educational opportunity.

Colleges whose allegiance is to democracy will certainly welcome plans to alleviate this situation. Many other schools will continue to see no responsibility except a passing sop to democracy in the form of a few scholarships.

Race and Religion. The facts of discrimination against the Negro, the Oriental, the Jew, the Italian, are too well known to need exposition or comment here, except to register complete disagreement with such practices. One facet of the picture should be drawn in detail, however. Although the schools, both publicly and privately supported, are all too guilty of discrimination, the greater guilt often rests with society. Educators,

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administrators, and students are sometimes far ahead of the general constituency of the school, and of the community in which it is located. An illustration comes readily to mind: during the war the officers, the instructors, and the student bodies of several colleges, approved the admission of Nesei students, only to be thwarted by members of the community, in at least one case by *threat* of personal violence.

Sex. The needs of our war machine proved to be a more liberalizing influence in both training and service opportunities for the young women of America than the conclusions of psychology on the equality of the sexes, or the arguments of the philosophers of democracy. Men were needed to man guns and planes; so girls gained their first real opportunity to prove their ability in vocations long closed to them. The cry of the conservative that the "place of woman is in the home" was hushed or drowned in the demand for female trainees. The colleges were willing to admit them to courses never before considered "proper"—for budgets needed balancing, did they not?

The return of the G.I.'s to college and the release of male high school graduates from imminent war service have again forced the schools to choose between men and women students—in hundreds of thousands of cases to the disappointment of the women.

Training for many vocations is practically closed to women, and the small number who do gain an opportunity in certain professions merely serves to emphasize the strength of those forces which discriminate in higher education against our daughters.

Geographical Location. That geographical location of the home of a student may be a factor in discrimination is evidenced as one compares college attendance in the various states, or when one studies a spot-map of the home distribution of all the students of all the schools in even the most favored state in the union, and note the high concentration in the immediate vicinity of each school and the sparse enrolment from the areas in which no college is located. A comparative study of the percentages in college of our youth from the areas contiguous to schools with those from other areas, points out the great discrimination against youth living at a distance from a college.

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Educational and Professional Interest. Ideally, the training pursued by an individual should be determined by his capacities and interests, and the needs of society for various services. Practically, this has little to do with the choice. Inability to pay for schooling, the inadequacy of facilities for training, and the protection of vested interests in many professions operate to discriminate against individuals who wish to pursue that profession, and to deny society the services it needs.

The United States Health Service reports that 50,000 doctors will be needed in 1960, over and above those in prospect for the profession at that time.

Similar situations exist in dentistry, in nursing and in many other professions, and by 1960 the need for trained people will be overwhelming, the lack of them tragic.

Low salary scales also operate to produce serious deficits in trained personnel in several professions, notably in teaching and the ministry.

Adult Education. There has been abroad in the land a myth that after a certain age people can learn only with great difficulty. The result has been that college education has been severely limited to persons in the so-called college-age years. Studies in the learning abilities of people of various ages and the experience of training programs during the war have exploded that myth. Education is seen to be a continuous process of development with unexpected dividends accruing for adult education extending far beyond the customary years of college life.

The Physical Sciences. The experience of the past 25 years has convinced educators that the most important rôle of education is the development of the will to live and to work together. The very existence of the human race may come to depend upon the widespread understanding and appreciation of other people. Part of this understanding is, of course, a knowledge of and a mastery over the physical universe. But the all-out capitulation of higher education to the physical sciences has not aided in solving the number one problem of humanity—*War*. The subordination of the social sciences, the humanities, philosophy and religion, to the physical sciences, has lost to us several decades of

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possible progress in the study and understanding of human conduct and human relations.

A corollary to this subservience of education to the physical sciences is the narrowness of professional education in both undergraduate preparation and in graduate specialization. The Ad hoc character of training in medicine, in law, in theology, builds practitioners who cannot fulfill the demands of civic leadership which the influence of their position in society places upon them.

Compartmentalization or Fragmentation of Learning. In a recent address, Dr. Kirtley F. Mather, professor of Geology at Harvard, asserted that education is sub-divided and multiplied in specific courses to the point where students amass isolated bits of information and graduate without even an approximation to a well rounded education, or a comprehension as to the meaning of the universe or the place of humanity in it. He demanded, in this address, given before the Foundation for Integrated Education, a new educational organization designed to bring the physical and social sciences closer together, that educators begin to cooperate in determining fundamental concepts as a basis for integrating the work of physicists, artists, and philosophers, toward the common task of developing a human being.

* * *

These educational emasculations are evidences of a basic misinterpretation of the aims of education. Subjects are taught; things, even relationships among things, are lectured about; but humans are seldom developed to their fullest capacity. The central theme of our education *should be*, but *is not*, that students are men and women in the process of becoming members of a community, parents, consumers of goods, Americans, world citizens, brothers of other men everywhere.

If education is a commodity which is the inalienable right of an institution to purvey, at a profit of course, or at least in exchange for continued existence, then I suppose a school need not be concerned about these weaknesses. But appropriate education is the inalienable right of every American without regard to the cost of operation or the profit from it. Hence,

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education is a service to be provided to all without hindrance by reason of finance, color, faith, maturity, or any other factor.

We may not ask any more: "Does he have the money, is his skin white, does he worship correctly, how old is he, where does he live, who is his father?" A Christian democratic America must ask only: "Has he the capacity, the interest, and does society need his services?"

THE PRESIDENT'S COMMISSION ON HIGHER EDUCATION

The Commission on Higher Education appointed by the President of the United States has produced a report which will have significant implications for American higher education for years to come. It is necessary to examine the implications of the first two sections of this report for Christian higher education and hence, for the future development of the National Protestant Council on Higher Education.

The Commission demands a drastic reorganization of our entire educational system. It proposes to double the present enrolment in American colleges, even though the classrooms are now crowded to overcapacity and makeshift facilities are being used by the largest student body ever to be gathered on our college campuses.

The Commission recommends direct federal aid to schools, to provide the facilities needed to train the four and one-half million qualified young people of this nation. It urges the establishment of hundreds of municipal and community junior colleges in every part of the nation, so that no young person need be at any great distance from a college campus.

The Commission recommends that tax supported institutions of higher education eliminate all tuition charges in the freshmen and sophomore years, and reduce expenses in the last two years. It recommends, further, a system of federal scholarships of sufficient amount and of sufficient number to assure every young American of high ability the opportunity of college training. In addition a program of graduate fellowships is recommended.

These recommendations represent the efforts of the President's Commission to eliminate economic discrimination and to bring equal educational opportunities to American youth in spite of

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varied family budgets. Also, the economic problem is not held by the Commission to be the only barrier to equal opportunities. It gathered data which convinced its members that racial and religious discrimination are prevalent and are disastrous to democracy. The Commission requests all schools to abolish all discriminatory practices on a voluntary basis. Recognizing, however, the lethargy in social action, the Commission suggests that educators and others, realizing how desperately the situation demands it, support legislation in every state designed to put an end to undemocratic discriminatory admissions policies, at least in all institutions which in any way derive support from the public treasury. Segregation in education is condemned.

The Commission recommends further that all federal grants of every type whatsoever in this program be available only in institutions where there are no discriminatory practices.

THE COMMISSION'S REPORT AND THE CHURCH-RELATED SCHOOL

How would such a program affect the church-related college? Obviously it is too early to allow for bringing together a cross-section of opinion of church-college people. Some of these leaders, however, purport to see in the proposal the deathknell of all but the most heavily endowed church-related schools. Others argue that the recommendation of any such financial program for higher education is unrealistic in America today. Let us look, however, at several factors which should give pause to those responsible for the church-college.

The character of the Commission membership alone gives this report weight. Twenty-eight of the foremost civic and educational leaders of America compose the Commission, every man and woman of which has given distinguished public service and has had long experience in studying and interpreting America's needs.

The favorable reception of the Commission's report by the press and radio speaks well for its recommendations.

The precedent set for them by the provisions of the so-called G.I. Educational Bill, will not be overlooked when Congressional committees begin work on educational legislation of such revolutionary character.

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The emphasis upon the elimination of discrimination in higher education will be accepted as a theory by Christian educators everywhere. The practical application of the proposition is difficult. The church-college feels it has a responsibility to the denomination with which it is affiliated, and a secondary obligation to members of all Christian groups.

Few administrators of church-related colleges, if any, will admit to discrimination, or, even to the existence of any quotas for admissions' control. However, as those responsible for the administration of Christian colleges in America, we must face the record. No doubt, the line of reasoning underlying the decision of the United States Supreme Court in the Eddie Patton murder case is relevant. The highest court rules that a plan of jury selection which operates in such a way as to result in the practical exclusion in an entire State for over thirty years, of all Negro jurors, cannot be ascribed to any cause other than systematic racial discrimination. The small, practically negligible, number of Negroes, Japanese and Jews in the student bodies of many church-related colleges, cannot be side-stepped by such flimsy arguments as: "They never apply," "We don't have room," or "They don't measure up to our standards."

State legislation against discrimination in higher education will strengthen many a well meaning church-related college administrator. The backbone will return to replace the wishbone.

THE FINANCIAL PICTURE

The bill for higher education tuition which society now pays is approximately \$650,000,000, and the actual educational cost including administration, instruction, research and operation and maintenance of the educational plant, but not living or other auxiliary services is approximately \$1,300,000,000. The President's Commission proposes that for the first year 300,000 scholarships averaging \$400 each and 10,000 graduate fellowships of \$1,500 each, be awarded. This is a total of \$135,000,000 or approximately 10% of the overall cost of higher education in America and a significant factor in the financial picture.

If the program unfolds as suggested by the Commission and tuitions and other charges are abolished for freshmen and soph-

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omores in all tax supported schools, the church-related school will find itself in serious competition for students.

The President's Commission recommends the provision of all facilities needed to train all of America's capable youth. If the American public understands the report of the Commission, the funds will be found and the facilities will be provided. For, a people who spend annually billions of dollars for cigarettes, and billions for cosmetics, can afford two or three billion per year, for several years, to bring America's college plants up to date, and can put up its share of the two and one quarter billion dollars which it will no doubt cost annually to instruct 4,500,000 capable young Americans.

The American public was willing to pay billions upon billions of dollars to save democracy in War, and can be "sold" on a much smaller item for education to strengthen democracy at home and give security throughout the world.

SOME ALTERNATIVES FOR THE CHURCH-RELATED SCHOOL

The President's Commission proposes that America's youth use these scholarships at the college of its own choosing. The present choice of one-half of the students is the private college, but the Commission adds the provision that the choice be made only among schools where no discrimination is practiced. For many private schools this adjustment will present no difficulties but for the church-related schools the implications are serious.

The proposal of the President's Commission probably offers several alternatives to the church-related college, three of which require some discussion here.

The church-related college may conclude that the program of the church demands regulations favoring those of that faith. This may be equivalent to the admission of policies and practices of discrimination, thus depriving its students of the benefit of federal scholarships. Then the school must look to its church-body for a commensurate support. At least, the church must provide scholarships for the use of its youth in lower economic brackets, who desire to attend the institution, in an amount approximating the federal scholarships.

Christian churches are awake today as never before to the
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need for trained leadership and will quickly realize that the challenge of the proposed program of increased educational opportunities would place an added premium on educational advantages for their own youth, and to ignore the opportunity would but deepen the disadvantages under which it endeavors to build its part of the program of world Christianity.

As a second alternative, several church bodies may be forced to support cooperatively a given church-related school in order for it to gain a student body of sufficient size to operate efficiently. The fact that the students tend to go to nearby schools will no doubt continue to be an important factor and each church-related college may become, in a given area, the educational "arm" of more than one Christian denomination.

The third alternative alluded to above will not at first mention find favor with the church body or with the church-related school itself. Nevertheless it must be given careful study, for eventually a large number of schools will follow some variation of this solution of the problem. These schools will abolish all regulations of a discriminatory nature: no student will be denied admission for reasons of race, religion or sex. Inter-faith departments of religion and philosophy will be developed by the college. The church body will then build the strongest possible program of voluntary Christian activities, housing it if necessary, in the light of legislative restrictions, in appropriate buildings contiguous to the campus. Also, if legislation will not permit the college to do so, courses in the Bible, in Christianity and in the faith and contributions of the sponsoring church body will be offered under competent instruction as part of the voluntary program.

THE NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

If the program of the President's Commission on Higher Education or any significant portion of it is enacted into law, the importance of the National Protestant Council on Higher Education as a coordinating organization of nationwide scope and influence in Christian higher education is multiplied far beyond even the present urgent need for its services.

Church-related colleges and boards of education must find funds for scholarships in their own institutions unless enrol-

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ments are to be limited to the children of wealthy parents. The National Protestant Council on Higher Education in the years lying immediately ahead must take the initiative in aiding these schools and boards to build both endowment and current support for scholarships on an unprecedented scale.

Careful, judicious leadership is demanded of the National Protestant Council and other groups interested in higher education in guiding public opinion and the processes of law-building in arriving at definitions of religious discrimination. The concern that the opportunity for religious development shall be provided is not discrimination. The National Protestant Council has definite responsibility to aid Protestantism to determine its position in this regard and to express that position as the voice of Protestant higher education.

The effectiveness of the Christian educational programs developed by denominational colleges, by local churches contiguous to college campuses, by university pastors, by boards of education, will take on added significance under the increased secularization of education resulting from such a program as that envisaged by the President's Commission.

The implications of the Commission's report increases the need for renewed study of the methods of recruiting, training and placing Christian teachers. Hundreds of millions of dollars spent in scholarships for the education of America's youth in public institutions and in private schools where religion is not an issue, places a premium on the teaching ability and the Christian sincerity of teachers in church-related colleges.

The National Protestant Council on Higher Education must assume its share of responsibility in developing this educational leadership.

Church-related colleges under the impact of hundreds of new, free community and municipal junior colleges and thousands of new scholarships at state institutions, must cooperate with each other. This cooperation, as indicated above, may extend to the point where one church-related school in each area will endeavor to serve several if not all denominations. The effectiveness of a federal scholarship program may be so great as to force upon the National Protestant Council the consideration of the value of a closely knit nation-wide system of church-related colleges.

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The church college has been notoriously lax in telling its story and its problems to the American public. As the program of universal educational opportunity develops, there will be a fresh demand upon the church-related college for effective public relations, or an unprecedented nation-wide scale. This is without doubt one of the primary opportunities of the National Protestant Council.

One advantage of the tax supported school is its tremendous purchasing power, due not only to the magnitude of its operation, but also to centralized purchasing, pooled with other state offices and agencies.

The extraordinary circumstances consequent to national planning in higher education may make it a necessity for church-related colleges to engage in cooperative purchasing. Boards of Education should explore possibilities for developing such services. It is not unrealistic to propose that the National Protestant Council take the lead in developing such an agency or service for the colleges affiliated with its member Boards.

* * *

These are some of the implications of Democracy for Christian Higher Education and some of the major meanings for the National Protestant Council on Higher Education in the most revolutionary movement in American education since the battle for the free public secondary school. The church-related college, with full appreciation of the needs of the nation and of the world for truly equalized higher educational opportunities will support every step in the process of putting some such legislation on the nation's law books. For the church college can truthfully feel that finally the American public has added another arch to that educational temple which the church began and has labored on so continuously and so valiantly for three centuries. The National Protestant Council will carry its share of the burden of bringing about this emancipation of America's capable but underprivileged youth and will redouble its effort to make Christian higher education an even greater force in the life of America, in the congress of the nations, and in the triumphant program of Christianity through the Church.

Editorial

ON WRITING BETTER SERMONS

MANY years ago a young Seminary student was the guest of honor at a farewell party. He had served a small congregation for the summer and was now ready to return to school for his last year. Several of the church organizations brought gifts of remembrance. Among these was a fountain pen. For the latter the presentation speech was made by the president of the Ladies Aid who concluded her remarks by saying, "with this we hope that you will be able to write *better* sermons!"

Sermons out of the pen! That, literally and figuratively, is the purpose of Christian Higher Education. Our educational institutions rely for their support upon the generosity of our people who believe in the College and Seminary program as a righteous cause. It is not enough for our schools to go to the people of our churches to ask for money "to help young men and women to get an education." The nation has state-supported colleges and universities to take care of that function. The Christian College has the right to ask the membership of the Christian churches for support *only* if they can say that "within the walls of this college we are engaged in a Christian quest. Here we are pursuing the revelation of God in literature, the arts and the sciences, and we are seeking to dedicate the fruits of knowledge to God and to the church as a sacred trust."

The responsibility for producing these "better sermons" in dedicated and righteous living lies with the Trustees, the President and the Teachers of our schools. We say, the Trustees, for they as representatives of the church-at-large, control the schools. Many Colleges, through their Boards of Trustees, have recently chosen to reaffirm their Christian witness and to agree openly and publicly that their primary objective is the development of Christian character and leadership for the church of tomorrow.

Next to the Trustees stands the President of the school. It is his task and privilege to interpret and implement the actions of the Trustees. To do so adequately he must rest the burden of his

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leadership upon the hands of the Sovereign God. He needs to be conversant with the unfolding revelations of God's Truth and how this Truth can be used and applied today.

But the real work of guiding the spiritual and intellectual development of the students rests largely with the Teachers. They reflect the ideals and purposes of the Trustees and the President. If the teachers of a school are a Christian Community, as Dr. Carlyle Adams says, the foundation is laid for a *Christian community* among the members of the student body. In this way the leaders are produced: men and women of dedicated lives for the work of the ministry and the missionary fields, Christian home-makers, doctors and nurses and lawyers, teachers, and men of business, science and letters—who through their daily lives and service write these "better sermons." Such schools we believe our schools to be. Decade after decade they have poured into the life-stream of the church, the nation, and the world the leadership that is required to keep life strong and Christ-like and truly beautiful.

SPECIFICALLY, WHAT DO OUR SCHOOLS DO?

It is often said that a miser is judged by his actions. You remember the story of the man who kept close watch over his pennies and tried to send a night-rate telegram during a total eclipse of the sun? Both organizations and men are judged by the sermons they preach. What do our colleges and seminaries do?

1. *Our schools create values, not things.* Industries are judged by their tangible products, like automobiles, or bread or mousetraps. Unfortunately men are often judged in this way, and in so doing the soul product is forgotten. Our colleges and seminaries do not add to the tangible products of the state, yet they are in a very real sense *producers*. They produce the leadership which both the church and the state desperately need. By this means the range of service which the church can and must render to its community is vastly increased: the preaching of the Gospel; the reconciliation of the great masses of people; the bringing of peace into industry; the moralization of business; the Christian education of children and youth; the extirpation

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of social vice; the purification of politics and the simplification of life—indeed, the presentation of both the primary and secondary aspects of the Gospel everywhere, so that neighbors will be changed into Brothers in Christ Jesus. Our schools help to make these values real in life by graduating men and women who have found these values in their hearts. For this reason our schools may ask for the prayers and gifts of Christian people.

2. *Our schools build character, not programs.* The emphasis is often misplaced. Churches without pastors, for instance, frequently look into the record book to see what a possible candidate has done by way of statistics. While such are of value, they tell but a small part of the story. So, too, a Seminary is judged by the number of students it has on the roll, or a College by the size of its classes. Achievement is reckoned in the number of students graduated and plans promoted. These count, but they are not the real standard of judgment. The thing that counts is the increasing effectiveness of the churches, through its school-produced leadership working together in a Kingdom program in inspiring their membership into the "practice of the presence of God." That there may be leadership for this united task we send our choice young men and women to our schools of Christian Higher Education, schools which offer definite avenues for the application of Bible principles to life. For this reason our schools have the right to ask the people of our churches for their prayers and gifts.

3. *Our schools provide service, not goods.* These schools have no stock of merchandise. One cannot shop there for new pews or lead pencils. But one can ask there for a well-trained Christian young man or woman to be the preacher of the Word, the director of Christian education, the missionary to India or Africa, the exponent of Christ in all walks of life in a community. Our schools are the servant of the church to save and serve the world. Our common task is to present the Gospel of Christ to the unconverted in order that they may become disciples for the greater possible good they may do to others and the largest possible enrichment of their own lives. Jesus came to serve. "I am among you as He that serveth," He said. "As my Father sent me into the world, so send I you," is His word to His [18]

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followers. "The greatest sin is the sin of doing nothing," said Robert Louis Stevenson. "Jesus Christ is the greatest man who ever lived," said H. G. Wells, "because of the service He gave to the world." In this spirit our schools offer their service to the church and for that reason have the unfeigned right and privilege to ask for the prayers and the gifts of all church people.

B. J. M.

SCIENCE AND WISDOM

"As I see it, our thinkers, today are coming to the point where they freely admit that the kind of knowledge which goes by the name of science is by no means all the knowledge there is. Science is a special kind of knowledge; a kind that serves a special purpose, and is thoroughly valid for the purpose it is designed to serve. But it is subordinate to another kind of knowledge which can be designated by the rich, old word, wisdom. Science can never supplant wisdom or invalidate the world of reality which wisdom presupposes and reveals. There is no guarantee that a scientist, be he ever so expert, is also a man of wisdom. Indeed, he may be a narrow minded and foolish man. Our emotions, our purposes, our values, our ideals, and our decisions, in their living context—of actual experience—these lie beyond the reach of scientific method. Yet we have to live day by day, hour by hour, moment by moment in this world of faith and decision. And here the kind of knowledge we need is wisdom. Our true teacher here is not the scientist, but the sage. The wisdom of the sage is derived from life itself, not from the scientist's abstract analysis of life. The wisdom of the sage reflects the concreteness and richness of experience. Science makes a distinct contribution to wisdom, but it is not the chief source. Indeed, science may even be an obstruction to wisdom, standing in its way, and creating the tragic illusion that it is itself the supreme knowledge. Our modern education is deficient and guilty just here. It has too widely sacrificed wisdom to scientific knowledge."

—Charles Clayton Morrison, Editor,
The Pulpit, December 1947, page 287.

I'll Stay with the Church-Related College

By GRACE V. WATKINS*

"WHY are you sold on the church-related college?" a friend of mine asked not long ago. "How is it different from other schools? Do you begin classes with scripture reading and prayer, and then spend ten minutes or so giving out rules?"

To the latter question the answer is No.

Christianity isn't a set of rules—it's a way of life. Put young people for the four most formative years of their lives in an environment where they work and study and play and plan under an ever-present Christian influence, and into the fiber of their beings is woven a philosophy of life that will remain with them always.

BELIEFS IMPORTANT

The most important thing about a man is what he believes. Civilizations rise and fall, Hitlers come to power, world forces lock in deadly combat, because of a clash of basic beliefs. Find out what a man considers of paramount importance, and you know what the man himself is.

This, then, is the great glory of the church-related college: it takes a young man or woman at the most plastic period of mental development and places him where the finest and noblest elements of his personality are nourished and crystallized into a set of enduring values that color his thinking as long as he lives.

The church-related college is built upon the ideal of the supreme worth of the individual, as set forth in the teachings of Jesus, unforgettably exemplified in his story of the lost sheep. This emphasis on individual worth as opposed to regimentation, is a corner-stone of the church-related college.

* This article is written out of a background of twelve years of teaching in church-related colleges. The writer is now on the faculty at Hamline University, St. Paul, Minn. Prior to that she taught at Simpson College, Indianola, Ia.

CHURCH-RELATED COLLEGE

ALL COLLEGES HELPED BY CHRISTIAN INSTITUTIONS

Many of the finest ideals of academic freedom, the outstanding advances in education, and the noteworthy accomplishments in research have come about through private institutions and private endowments. Discerning leaders in state schools today realize that if the private colleges (the greater part of which are church-related institutions) should cease to exist, academic freedom and professional standards would rapidly deteriorate.

To a large degree, the independence of the church-related college from political maneuvering makes possible the maintenance of this freedom and progress. Politically-minded officials hesitate to tamper with instructors in public colleges when strong and successful private schools nearby are free to maintain high standards and progressive patterns of education. Thus the church-related college is one of the greatest guarantees and safeguards to freedom and progress—ideals which have built America into a vigorous nation.

These are some of the things I tried to tell my friend who wanted to know why I was, as he expressed it, "sold on the church-related College," why I stay with it, and why I believe it is indispensable if righteousness and peace and justice and a Christian way of life are to triumph.

As Ernest in the story of the Great Stone Face grew unconsciously into a likeness of the face which was always before him, so on the campus of the church-related college young people grow in the Christian way of thinking and go out fortified by a sense of eternal and enduring values which constitute the greatest thing education can give.

The New Educational Era: A Challenge to College Teaching

By DR. F. D. SMITH

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AT THE outset of this discussion, I realize that my basic assumption of a new era in our national life, in our international relationships as well as in education, is a very trite and obvious platitude. Every educational conference that we have attended since V-J Day has impressed upon our minds the complexity of our problems as we face the new era and our responsibilities as educators in grappling realistically with them.

It is, I suppose, one of the most ironic reversals of history that the nation whose life has been most dedicated to the arts of peace, human progress and liberal government is now credited with the invention of the deadliest instrument of destruction that the imagination can conceive. It is ironic, too, that our age, punctuated by two world wars, one of which was fought with the avowed purpose of vindicating the principles of democracy, and the second of which, motivated by the idealism of the Atlantic Charter, was to free the world from fear, will in all probability go down in history as the atomic age, when men grew sceptical of the values of democracy and when fear of utter extinction—the fate of Hiroshima or Nagasaki—hung like a deadly pall over the entire earth.

Democritus, an ancient Greek who discovered and named the atom, conceived of it as indivisible but as capable of assuming innumerable combinations or configurations in a protean, plastic, physical universe. The indivisibility of the atom was the one immutable element in the physical science of Democritus and gave a measure of stability to an ever-changing cosmos.

Lucretius, a Roman philosophic poet, many centuries later still retaining a scientific belief in the indivisibility of the atom, applied the atomic theory of Democritus to the human soul and explained the phenomenon of death as merely a return of both the body and the soul to primordial atoms. This, however, in Lucre-

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tius is not a counsel of cynicism and despair, for he would free the human mind of ignorance, superstition, false ideals, of happiness, the fear of death and dread of hell. He tried to show "the sober majesties of settled, sweet Epicurean life" and to exemplify what Paul Shorey calls the "passionless calm of scholars in their pensive citadels."

It is, of course, a far cry from the primitive atomistic theories of Democritus to the nuclear physics of the 20th century. But the fact seems clear that man has at various times in his history become so preoccupied with the mere mechanics of the physical universe as to exclude all consideration of his own immortal soul. Or, like Lucretius, in his pursuit of science he has come actually to identify his soul with the atoms. In more than a figurative or poetic sense, this is what is happening in the modern world.

The end of the war, we now realize, did not bring peace to the world, except in the sense of the ironic words attributed to a barbarian Caledonian chieftain by the Roman historian, Tacitus: "... the solitude of universal desolation . . . they call that peace."

The new post-war era, we must admit, has not made a propitious beginning. Universal desolation, physical and spiritual impoverishment, despair and hunger prevail throughout most of the world. The councils of the United Nations resound with rancorous disagreement, and there are whispered rumors of an imminent third world war.

. . . . He came too soon,
this Christ of peace. Men are not ready yet.
Another hundred thousand years they must drink
your potion of tears and blood. . . .

Thus speaks Oparre, an oriental woman from the Celebes, in Maxwell Anderson's beautiful play, *The Wingless Victory*, voicing a disillusionment that seems world-wide today—reflected in the world's helpless despair at the inability of the so-called Christian nations to lead the way to salvation and peace. To men in this state of mind, Christianity seems an anachronism—something incongruously out of place that must await the rise of a new generation with kinder and more receptive hearts.

Not the least of the complexities that confront us in this new era is the assault upon our American political traditions. Under

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the aegis of Christianity and of enlightened democracy our nation has prospered and has set a pattern of freedom for the entire world. Until very recently we could proudly apply to ourselves the very words with which Pericles characterized 5th century Athens: "We live under a form of government which does not emulate the institutions of our neighbors; on the contrary, we are ourselves a model which some follow, rather than the imitators of other peoples. It is true that our Government is called a democracy, because its administration is in the hands, not of the few, but of the many. . . ."

But today this tradition, the most cherished in our national history, is sharply challenged by critics from without and is insidiously undermined by subversive elements from within. The ideal of democracy, not only in America but throughout the world, is in serious danger.

We stand on the threshold of a new era also in our educational life. The traditional complacency of higher education in this country was severely jarred by the war and is still suffering from the complex aftermath of the war. Education can not remain static in a world that is vitally kinetic. As early as 1942, Chancellor Hutchins in one of his characteristic Delphic pronouncements declared: "The war will squeeze the waste, water, and frivolity out of our educational system. It will force us to frame a plan of liberal education for every citizen."

Just as the United States as a nation was catapulted out of its provincial isolationism and was made to face a situation in which it must assert its international leadership if the American ideal of democracy is to survive, so the colleges and universities are challenged as never before to meet the needs of a rapidly expanding social and political outlook. As President Wriston reminded us at the Eleventh Educational Conference in New York a year ago last October, the world is breathlessly witnessing a race between two clashing and antithetic ideologies. "The race is on," he declared, "it cannot be stopped by having the United States stop running." "What," he asks, "is the relevance of these historical observations to our educational task? Simply this: if democracy is entered in the race, the schools and colleges have a leading part in the effort to preserve the integrity of the democratic ideal."

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There is then in the current situation a stirring challenge to higher education. This challenge is all the more imperative in view of the overwhelming popular interest in higher education at the present time. When the *Saturday Evening Post* attempts to advise its readers on "How to Get Your Youngster into College," it is registering through a popular medium a genuine concern on the part of the public that the colleges may not prove equal to the demand for education.

The crisis that confronts us has been pessimistically characterized as one of "educational inflation." What the author of this sardonic phrase means is that schools are overcrowded with unprecedented enrollments; that campuses, even those with the most dignified architecture, are beginning to look like city slums; that educational standards are being compromised; that teachers are overworked; and that the physical and organizational resources of institutions are taxed to the limit.

A WARNING

The present situation in the educational world is something like a gold rush or a real estate boom. As institutions we must guard against the danger of over-expansion in a period of abnormal prosperity. We must beware of becoming proud or complacent in our good fortune. There are other hazards, perhaps less tangible, in the present crisis that concern us all as teachers. In our anxiety to accommodate large student bodies I sense at times the intrusion of a certain technological efficiency into what is essentially a fine art or humane craft. There is a very definite danger of letting our instructional system lapse into the methods of mass production, where the interests of the individual student are lost entirely or merged in the interests of the group; where the individual personality of the instructor fades into the stylized impersonality of a robot lecturer, whose discourses might just as effectively be recorded in advance and delivered from a phonograph or over a radio. The inestimable value of a direct student-teacher relationship may be lost in the methods of instruction that large enrollments make necessary.

The presence of veterans in increasing numbers on our campuses has in some ways added to our problems, but at the same

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time has furnished a potent stimulus for progress. The full impact of this amazing phenomenon—literally millions of ex-soldiers crowding into our schools—is not yet fully realized or evaluated. It has resulted in a more mature and more sober-minded student-body and one more realistically intent upon the practical values of education. When "The Veteran Flunks the Professor," as an article in a recent issue of *School and Society* announces, it is high time for the professor to improve his instructional methods and for the faculty to turn its attention to a revision of the college curriculum.

The return of the veteran, as much as the war itself, has undoubtedly made us aware of the inadequacies, both in content and in method, of present-day higher education. The need of reform, was, of course, evident long before the veteran appeared as a student in our colleges. This need, however, is more sharply accentuated by the return to academic life of servicemen whose experiences have in large measure dissolved their provincialism and inspired them with the ideal of world citizenship and world culture. What is good for the veteran we have discovered is equally good for the non-veteran student.

We have indeed entered upon a new era in education. This is evident from the amount of discussion that fills our educational journals. Out of a confused welter of vague theorizing there is beginning to emerge one after another based upon a concept current under the name of general education. The theory of general education is perhaps most clearly stated in a report issued in 1944 by a Committee of the American Council on Education. "General education," this report states, "refers to those phases of non-specialized and non-vocational education that should be the common possession, the common denominator—of educated persons as individuals and as citizens in a free society." There seems to be almost universal agreement on the importance of general education, but just how to implement the concept in a practical curriculum through departmental, divisional and institutional reorganization is still exciting endless discussion. The underlying principle in most of these curriculum reforms is a belief in the vitality of the western cultural tradition as the basis of a sound educational program. The application of this

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principle has resulted in Survey Courses, integrated courses in contemporary civilization, the humanities and in other large significant areas of knowledge.

In our efforts toward educational reform the college curriculum is naturally one of the chief topics of discussion because it is found to be inadequate for the needs of the modern world in a new and changing era. But equally important is the matter of college teaching and the role of the teacher in this new era. Whatever plan may be adopted to correct the shortcomings of the curriculum, the teacher occupies the pivotal position. If the curriculum requires a reaffirmation of the humanities and of those perennial cultural values derived from our western tradition, there is a concomitant need of revitalizing the spirit of humanism in the teacher.

The question of significant importance today is not only *what* should be taught to produce effective leadership and citizenship, but *how* it should be taught. We are asking more earnestly than ever before: What are the qualities of good teaching and how may they be attained?

It is easy to dispose of this question with the answer that good teachers are born and not made and are innately gifted with intuitive skill that specialized training may possibly improve but can never endow. But the fact remains that most of our college teachers are recruited from the graduate schools of great universities and to qualify for the degree regarded as a requisite for professional distinction must undergo a form of training in intensive specialization and the criterion of success most frequently invoked is that of "productive scholarship."

Howard Mumford Jones in his recent provocative study, *Education and World Tragedy*, points out the inadequacy of such a criterion for the needs of today. Coming from the former dean of the Harvard graduate school, the following statement is a most amazing confession: ". . . one is struck by the patent truth that the graduate school of arts and sciences is curiously immunized against social currents and general ideas. It accepts no social responsibility as an educational institution. Its technological training for specialism is superb; its general training almost non-existent. It makes no effort to instruct its students in a

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philosophy of life or of society or to train them for careers as college teachers or to prepare them broadly and generously and maturely to deal with the world." He concludes: "Ours is an engineering age. The trouble is that we have brought the engineering solution into college education and then wonder why we have no philosophy. Even our teachers of literature are specialists."

The new era presents a strong challenge to college teaching. What is needed in the teacher is a dynamic but humane personality, one endowed with comprehensive understanding rather than equipped with highly specialized knowledge. Such a teacher must, of course, have a rich background of scholarly experience and achievement. He must have a mind tempered by intellectual discipline, but one flexible enough to discard the irrelevant minutiae of specialism. Such a teacher would be something more than a Ph.D. His innate humanism would in some way survive the ravaging desiccation of graduate school training and his constant awareness of the ever changing currents of contemporary life and thought would make him immune to the pernicious effect of specialism.

Out of all the babel of confusion that characterizes our educational thinking today, out of all our inept futile groping for an answer to our problems, one convincing idea emerges with crystal clarity. It is this: All our efforts at educational reform are foredoomed to failure unless we accept as the premise of our argument the ideals of Christian education.

Much of our thinking in this new educational era revolves about traditional values—those values that modern life has inherited from classical antiquity and that have been transmuted through the Renaissance into a philosophy of humanism. But there is for the world today—if only it can be convinced—a richer and more vital humanism in the teachings of Jesus Christ.

In this atomic age when man's inventive genius has almost overreached itself in destructive potency, and when the humane arts and the social sciences have been out-stripped by the physical sciences, what is more necessary than a reaffirmation of the liberal arts and the humanities and, chief among them, religion?

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The great German dramatist, Gerhart Hauptman, sang as a young poet:

My songs will always live;
They are rooted in the world's woe.

Any educational philosophy designed to meet the needs of our confused troubled life today must be animated by this kind of humanism and must spring from a sympathetic understanding of the world's woe.

There are times when in a futile kind of tiredness we would like to yield to the medieval idea of a university—a scholar's pensive citadel, a studious cloister, or an ivory tower; a serene place remote from the restless turmoil of the world.

But the dream of an ivory tower is gone. We face the reality of a modern, not a medieval world.

WHAT TO GIVE UP

Freedom of religion and freedom of speech are far more precious to American High School youth and either the right to vote or the right of trial by jury, according to a nation-wide survey conducted by *Fortune* magazine some time ago. One of a series of studies to record opinion in various population groups, the survey asked a sampling of students which of five democratic rights they would be least willing to give up. The five were: freedom of speech, freedom of religion, the right to vote, trial by jury, and the right to earn more than \$3000 per year. Eighty-two and a half per cent of the students put freedom of speech and of religion at the top of the list.

Don't Poison Yourself

By HENRY SEIDEL CANBY

IT IS curious that most worthy people who have been attacking racial prejudice in this country have not used one argument which history has again and again proved to be true. They think only of the victim of racial prejudice, his sufferings, his wrongs, and the damage done to his dignity as a man. They forget what happens psychologically to the prejudiced man or woman.

The abolitionists before the Civil War were equally narrow-sighted. They talked only of the harm done to the Negro by slavery. They said little or nothing of the moral damage to the white man who owned him. It was easy for the South to point out that the Negro slave was at least better off than he or his parents had been in savagery in Africa; and that freedom for many slaves might prove a doubtful blessing.

What may have been the deepest curse of slavery was seldom mentioned in the North, although enlightened Southern leaders had been aware of it for a century. It was the subtle corruption of the owners of slaves by irresponsible hands over human beings. It was the cheap superiority of the poor white, who had been ruined by slavery, and had only his hate and contempt for an oppressed race to keep up his self-respect. For there is no snake in the breast more dangerous to the man who carries it, than unreasoning hate and nursed contempt. It is the most poisonous kind of compensation for failure or for lack of self-confidence. Despise a race, or hate a race, or dislike a race, and the poison will come out like invisible boils. Whatever goes wrong irritates the haters first. The hated get the blame for everything. And a really prejudiced man becomes a center of infection. But he infects first himself.

Racial prejudice has killed the bodies of millions in the last few years. We cannot forget that. But it is still warping the

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DON'T POISON YOURSELF

spirits and cramping the minds of tens of millions of the prejudiced. They are unaware that the man who hates and despises a race or a group without discrimination, will sooner or later, though perhaps only in the secret recesses of his mind, come to hate or despise himself. He has been poisoned, though he may not guess the cause. Here is something upon which history, religion and psychology all agree.

MARKS OF AN EDUCATED MAN

Ramsay McDonald described an educated man as one having certain spiritual qualities which make him calm in adversity, happy when alone, just in his dealing, rational and sane in the crises of life. Dr. Frank Ferris says that the possession of a college diploma presupposes the following abilities: the ability to use a reference library; the ability to use the English language with precision and grace; a general knowledge of human history, the history of events and the history of ideas, a speaking acquaintance with the best that has been thought and done before we appeared on the scene, a sufficient knowledge of the past to give perspective to the present; and a mastery of one chosen field of knowledge, presumably one's life work.

The Contribution of Baptists to Texas Education

BY DR. FREDERICK EBY

Professor of Education, University of Texas

FACING the situation as realistically as my imagination could frame it, I asked myself the question, What can I tell the readers of *Christian Education* that will be most enlightening from an historical point of view? I refuse to seize the opportunity merely to toot the importance of Baptist education in Texas; but I gladly accept your gracious invitation to give an account of what faced the Christian way of life when Texas was in its infancy and how the Baptists fitted into the general picture and came to be one of the great forces for Christ in this southwestern land.

The latter part of the eighteenth century saw Christianity sink to its lowest ebb since the early followers of the Master emerged from the catacombs to sally forth for world conquest. The French Enlightenment struck a deadly blow to faith: not content with spiritual destitution at home, the atheists of France flooded the Americans with infidelic propaganda. Mark you well, contrary to all your well-meant traditions to the contrary, around the year 1800 not more than six per cent of the American people were members of any church. Only about five of every hundred students in Harvard, Yale, Princeton, Bowdoin and Rutgers professed Christianity or were even Church members or attendants. Yet these were the seminaria for the ministry for their various bodies.

It must be remembered furthermore that the French Enlightenment prepared to establish secular educational systems which were to replace the Church system from top to bottom. The state separated itself from all religious influences and proposed to dominate the minds of its citizens in order to emancipate them at one stroke from ignorance, superstition and civil tyranny. Education was left to the jurisdiction of the states as a matter of local and not of federal concern. The older Christian bodies

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were largely paralyzed and divided, and were content to take steps to salvage on all fronts what they could. It was clear that Christianity was in a state of transition. Unitarianism was rampant in New England, and everywhere Methodists and Baptists were pioneering with evangelical fervor. The Masonic order was the most cohesive force making for social and educational unity in the local communities. It established and promoted more schools in Texas than all the denominations combined; and behind the scenes in Constitutional Conventions and legislative halls it was the most powerful force pushing relentlessly for a state system of schools.

American educators a century and a half ago surveyed the devastation of the Lord's vineyard and boldly undertook to meet the ravages of deistic anti-Christianity. They undertook to establish colleges and academies with Christianity as the center of all training. Inasmuch as the Enlightenment based its claims upon rationality the new method of attack likewise must be the rationalization of Christian faith. The Christian educators seized the new weapon furnished by Butler's *Analogy*, and Paley's *Evidences of Christianity*, to indoctrinate all college graduates with a rational view of Christianity. Practically every Christian college, most of the academies, and even the high schools, required a study of the *Evidences of Christianity* by all senior classmen. Ethics was another subject that was required everywhere. It seems strange that courses in the Bible were not offered and required. However, it must be recalled that in all colleges Chapel attendance was required, as was Sunday worship, and also, in many institutions, attendance upon Sunday School. The Chapel service was unquestionably a continuation of the regular worship and preaching service began in collegiate institutions by Calvin and Luther. Such were the instruments that the various Protestant bodies seized upon to win back America for intelligent Christianity.

Baptists in those days were not so very different from many of the newer religious bodies of today. The more zealous and evangelical among them were not interested in colleges and learning; in fact, they were convinced from long observation that college education dampened the ardour and quenched the spiritual fire

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for Christ in the hearts of the candidate for the ministry. Others were moved by the desire for a trained ministry and saw no danger in learning, but rather a genuine need to assist them in combatting error. It was especially this latter type that came from North and South to evangelize Texas. In this new land they saw a field that combined the glamour of foreign missions and at the same time the appeal of the homeland.

At the beginning of the last century a phenomenal enthusiasm for foreign missions arose among Baptists, with William Carey of London, England as the great leader. The sudden conversion of Adaniram Judson and Luther Rice to Baptist doctrine while en route as missionaries to Burma was one of those miracles of revival power which characterizes Christianity and testifies to its supernatural genius.

The return of Luther Rice to America in 1813 began a new epoch in Baptist history in our land; as the first effort at organization of the Triennial Convention was put forth the next year, and Rice was employed as agent, not only to promote missions but to advance the education of missionaries and win supporters of missions. He traversed the nation up and down preaching missions and the establishment of colleges to train missionaries. To quote our chief Baptist historian, Dr. Albert Henry Newman, "Rice had become convinced, as a result of his four years of travel among the churches, that the great enemy of foreign missions and of denominational progress was ignorance, and that a condition of large success in foreign missions was an educated ministry. Men must be educated for the foreign field, and educated pastors must teach the people God's truth and enlighten their minds as to their responsibility for the evangelization of the world."

Steps were immediately taken by Baptist brethren to establish institutions of learning all up and down the Atlantic seaboard, and the following were founded within a few years:

1813—Colby College, Maine

1819—Madison University, now Colgate, New York

1821—Columbian College, Washington, D. C.

1826—Furman University, South Carolina

1827—Shurtleff College, Illinois

* Newman, A. H., *History of Baptist Churches in the United States*, p. 395.

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1829—Georgetown College, Kentucky

1829—Mercer University, Georgia

From 1813 to 1835 no less than 31 Baptist Colleges were opened.

From the second century of our era to the present time Christianity presents an unchanging pattern in respect to Christian education. First, always, is the birth of the evangelical spirit; second, there comes the urge to tell others the good news—the missionaring spirit; third, is the need for study to reorganize experience in order to rationalize and interpret the whole. Paul went into seclusion three years to find his bearings; the Alexandrians founded the Catechetical School; the Jesuits did not at first plan to teach, but later founded many colleges and universities, as the most important means of attaining their end. The Christian propaganda can no more flourish without colleges than can vegetables without cultivated gardens. Looking over the list of the Baptist institutions mentioned above, every one of them except Colby contributed remarkably to Texas Baptist history; and in addition to these, Brown University which dates its founding to 1764.

From Brown University came the first missionary sent by the Home Mission Society, the Reverend James Huckins. Colgate University gave Texas T. J. Pilgrim, pioneer educator and father of the Sunday School movement in the State; Dr. Henry L. Graves, first President of Baylor University; and J. V. E. Cavey, chief educational leader in South Texas.

Mercer University gave the Baptists of Texas the greatest support. Eli Mercer, founder of the University which bears his name gave \$1500 to send Huckins to Texas as the first missionary. William Tryon who was his first assistant was a Mercer graduate. The Rev. John F. Hillyer, founder of Gonzales College, was another Mercer man; and many others are on record.

Columbian College, Washington, D. C., contributed William Carey Crane, the last President of Baylor University. Shurtleff College gave Baylor University its first principal, the Reverend Horace Clark.

The beginnings of Baptist efforts in this State need only to be recalled—they cannot be discussed here. The founding of a church in Illinois and transporting it to Texas in a covered wagon to avoid the Texas law prohibiting the establishment of Protestant

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churches during the Mexican regime, belongs with the few humorous incidents of Church history. The effort of a handful of Baptists in Washington-on-the-Brazos to get into contact with their fellow religionists back in the states belongs among the miracles of Grace.

Before going on, let me advert to the question of whether the establishment of the Boarding School of Francis Trast for girls at Independence in December 1834 can be claimed as the beginning of Baptist education. There was no thought of Baptist or any other particular denominational control in the establishment of this institution; nor of Independence Academy that grew out of it. But it must be stated that a greater interest in the education of girls centered in this community than anywhere else in Texas, and this enthusiasm later was seized upon and capitalized by the Baptists and eventually led to the opening of Baylor Female College and Baylor University at Independence.

In answer to the prayer of the little church at Washington-on-the-Brazos, the Baptist Home Mission Society of the United States sent James Huckins, William Tryon, Rufus C. Burleson and others to Texas as missionaries. Huckins was the first to arrive in 1839 and was regarded as the State agent of the Society. He located in Galveston; and from that center led in the spread of Baptist efforts throughout Texas. A few months later Tryon became pastor of three churches in Washington County.

From the very first gathering of the Baptists forces scattered over Texas a college was planned. In addition to these missionaries came the noblest Roman of them all, R. E. B. Baylor, who followed law as a profession, but probably did more actual preaching than any of them. The accepted tradition has been that Tryon was the one who took the chief leadership in the establishment of Baylor University in 1845. This view is based upon a statement of Judge Baylor. In spite of this high authority, however, I do not agree with this view. It is my conclusion that the central figure was James Huckins but that he preferred to remain in the background and let others hold the spotlight of publicity. Baylor University would most probably not be in existence today were it not for the tact, persistence and strenuous toil of this consecrated pioneer, who is invariably pictured as a sort of third

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party, a mere chaperone. Huckins was a graduate of Brown University and by far the best educated of the Texas pre-war leaders.

The first president of Baylor, Dr. Henry L. Graves, was a graduate of the University of North Carolina and of Colgate School of Theology. He resigned in 1851 and was succeeded by Rufus C. Burleson who had followed Tryon as pastor of the Church at Houston. Burleson was destined to be the most aggressive and successful of Texas Baptist Educators. His success was not due to his superior scholarship, nor to his leadership, but to an indomitable spirit, indefatigable energy and most favorable circumstances. He was in many respects a typical combination of the old fashioned school master and the missionary of the pioneering age.

The next question that might be of interest is this: Did the Baptist pattern of education diverge in any fundamental respects from other types? Several matters may be brought into view here: First, the Baptist doctrine of the separation of Church and State is of interest. Judge Baylor was a very zealous adherent of this doctrine and worked to keep Baylor as a purely denominational project. From the beginning the preponderance of Texans favored the use of public means for the support of denominational institutions of learning and thousands of acres were donated to public colleges which were under denominational control. Burleson was not by any means so scrupulous about the matter. He accepted State funds under the law of 1854 and connived with Dr. Daniel Baker to have the State foster the denominational colleges. The legend that adorned the wall of the old Chapel of Baylor, *Pro Ecclesia; Pro Texana*, suggests that Burleson did not share the historic Baptist tradition as to the separation of Church and State.

The pre-Civil War education was greatly handicapped by an effort to build two systems of higher education—one for young women and another for men. This was the system supported in the eastern states. Texas leaders made a new departure in that they usually placed the schools for men and those for women under a single organization with one administrative head. By this policy they were obliged to erect two sets of buildings and to

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support separate faculties for men and women. The result was disastrous for there were not enough students to warrant the dual systems and the expense was too heavy, under pioneer conditions.

THE EDUCATION OF YOUNG WOMEN

The Methodists, the Baptists, the Presbyterians, the Masonic order, and the Roman Catholics were most aggressive in the education of young women. It was the Baptists, however, who first advanced to complete equality of education in the same institutions. Even before the Civil War Gonzales College, under Baptist leadership, conferred the B.A. degree upon several young women, although they were not taught in the same classes with the boys. So far as I know this was the first time that this degree was conferred upon young ladies in the United States, perhaps in the world. There was a misunderstanding of the term Baccalareus, and so other degrees were invented for the women such as Maid of Arts, Maid of Philosophy, Mistress of Arts and Mistress of Humanistic Literature. Bosque College, a Baptist School in McLennan County, claims to be the original co-education college in Texas. I have no definite information on which to affirm this claim. President Burleson instituted the system of co-education at Waco University, in 1865.

THE BAPTISTS AND STATE EDUCATION

With but few exceptions the Baptists have been strong in support of public education; and the chief leaders have come from this body in all the periods of advancement except during the Republican regime. Particularly worthy of mention was the period of reconstruction from 1876 to 1900. Dr. William Carey Crane, President of Baylor University, Dr. Rufus C. Burleson, President of Waco University and Dr. Oscar H. Cooper were the chief educational leaders in the state, all of them Baptists. As it happens, the General Agent of the Peabody fund, Dr. Barnas Sears, was also a Baptist and these men did more than any others to place public education on a sound basis. Fortunately for Texas, they were supported by Governor O. W. Roberts who has been the greatest educational Governor Texas ever has had.

Dr. Cooper also had more to do than any other one man in

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bringing almost the opening of the University of Texas. Taken all-in-all, Dr. Cooper did more for public education in this State than any other man. From 1879 to his death in 1932—more than half a century—no great step of progress took place that did not enjoy his active participation.

THE JUNIOR COLLEGE MOVEMENT

Another movement in which the Baptists took the initiative was in the establishment of junior colleges. The originator of this new institution, William Rainey Harper, first President of the University of Chicago, was a Baptist. Harper introduced the idea of the junior college when the University of Chicago was founded in 1892.

It is impossible to go into the complete story of its introduction into Texas. The movement began with the establishment of the Texas Baptist Correlated System, in 1897, just fifty years ago. The system was promoted by President Harper and was accepted by the Baptist Convention of Texas in the hope of securing funds from John D. Rockefeller. Decatur College remains as the sole survivor of the movement and is in fact the oldest junior college in the world.

SUNDAY SCHOOLS

Baptists have led in another movement: the Sunday School as the answer to the problem of religious education. It was a Baptist deacon, Thomas J. Pilgrim, who established the first Sunday School, in San Felipe. He was obliged to close the work after a few weeks because the State Constitution under Mexican rule did not permit the existence of any Protestant churches in Texas. Later, until his death in 1877, he was the greatest leader of Sunday School work in the State. Baptists continued to promote this means of Christian education, and during the past forty years, the new Sunday Bible School Movement which they have fostered is worthy of the attention of all the world. Through aggressive efforts, increased attendance, improved organization, training of teachers, and revised teaching aids have been the best in the world. And well may they be proud of their success, for from 90 to 95 per cent of their membership joined the church through the Sunday School.

A Proposed Protestant-wide Observance of College Week and College Day

By BOYD M. McKEOWN

IT WOULD be reasonable to assume that most of the readers of CHRISTIAN EDUCATION have already had experience with something on the order of College Week or College Day. The observance may have been sponsored and promoted by a denomination on a church-wide basis or it may have been the project of a region, a state, a conference, a district, or even a local congregation, but in any event, it was necessarily of much narrower scope than the Protestant-wide observance now proposed.

Since the equivalent of College Week or College Day has functioned constructively in an appreciable number of these smaller areas, it should also hold possibilities on the Protestant-wide, nation-wide level that would warrant its consideration here. It has been said that "in union there is strength." Might not, therefore, the more comprehensive observance here proposed prove to be even more valuable to the Cause and to the institutions than these college observances of the past have been?

In broad outline, the proposal is that an annual Protestant-wide observance of College Week and College Day be authorized by the National Protestant Council on Higher Education and in part promoted by its Executive Secretary. *College Week* might well be a time when the thinking of Protestant people all over America would be directed to the schools, colleges and universities related to their respective denominations. Figuring prominently in the pattern, *College Day* would be observed on Sunday following College Week and would be the climax of the entire observance.

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The cumulative force of such an observance would be tremendous. It is easy and entirely safe to predict that amazing results would follow in terms of increased understanding and appreciation of our church-related institutions. Still other results in terms of increased support might also follow.

The mechanics of such an observance could easily be set up but its success would obviously be measured by the degree of active promotion and participation the occasion would receive at the hands of:

1. Top church officials;
2. Their subordinate officers all down the line;
3. Denominational Boards of Education;
4. Important and powerful church bodies,—e.g., associations, conventions, synods, presbyteries, conferences and the like;
5. Key church men who are personally influential but who do not necessarily hold official positions;
6. The church and secular press, and;
7. The church-related colleges themselves.

SOME QUESTIONS TO BE ANSWERED

Many questions will have to be answered as to the nature of the observance, its basic purposes, and its nomenclature. Some of these questions are as follows:

Shall an offering be taken as a part of the College Week or College Day program? If so, for what shall the funds derived from the offering be used? Shall they all go to one or more given institutions or shall certain proportions go to the central office of this organization and to the respective denominational Boards? How much importance shall be attached to the offering,—shall it be the major objective? Shall the offering be taken under some pressure, as e.g., under a plan of quota assignments? Or shall the offering be merely a voluntary one?

What other objectives shall be set for the occasion,—as the educating of church people on such matters as the distinctive services and current and continuing needs of their institutions of Higher Education?

What name shall be given the event and to what extent shall

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the name be used by denominations and areas where this or similar observances are already in effect?

How can the project hope to hold all the values of local endorsement, promotion and participation and still be a definite part of the nation-wide, Protestant-wide program?

At what season of the year shall College Week and College Day be staged? Will it be possible to find dates equally acceptable to all sections of the country?

All these questions and others equally perplexing will be sure to arise. Providing right answers will call for some clear thinking in the mapping of basic policies and for skilful promotion in "selling" the new observance to our various denominational constituencies. It can be done, however, and if the National Protestant Council looks with favor on the suggested plan, there is no doubt but that an effective and well coordinated program will be worked out and submitted to the member denominations and their institutions.

By way of setting up tentative answers to some of the questions listed a moment ago, the following points are suggested as targets for the group:

1. The offering on College Day should be voluntary, i.e., of the free will type and taken under no pressure.
2. Wherever possible, the offering of each local church should go, either wholly or in large part, to some nearby college of the denomination, to be used by that institution for current expenses.
3. A general objective might be the cultivating of good will for church-related colleges.
4. More specific objectives might be: (a) acquainting the church constituency with its own near-by college or colleges, with a view to developing a proprietary pride in the institutions of the Church, and (b) enlisting, in larger numbers capable Christian students in colleges of their respective denominations.
5. Existing College Day observances might well continue as they are but with a sub-title reading, perhaps, "In cooperation with Church College Week and College Day."
6. Some difficulty might be experienced in finding a week or

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even a day that would be acceptable in all denominations and in all parts of the country, but such a task should not prove impossible of accomplishment. Race Relations Sunday, which is sponsored and promoted by the Federal Council of Churches of Christ in America, is widely observed on the second Sunday in February by churches of many denominations and throughout the limits of the continental United States.

Any scattering of the College Day observances over a period of weeks or months would take something from the cumulative impact of the Day and would limit the possibilities of widespread publicity.

NOT WITHOUT PRECEDENT

It has already been suggested that College Day and even College Week are not entirely new. College Day in various forms and under a variety of names has been a program feature in many sections of America and has been employed more or less vigorously by several denominations. The only essentially new aspect of the present proposal is its wide scope and its cooperative support.

The Northern Baptists have observed Baptist Education day.

The Presbyterian Church, U.S., has observed a College Day on a denomination-wide basis since the beginning of the Church, and Dr. Wade H. Boggs, Executive Secretary of the Board of Education, states that large results in terms of goodwill have derived from the custom. No offering is taken.

Falling in the same category with College Week or College Day is a practice followed by some churches of observing a Day of Prayer or a Week of Prayer for college students.

Dr. Thomas Barrett, Executive Secretary of the Division of College Work of the Protestant Episcopal Church, states that his program at present contains no College Day emphasis but he indicates approval of the idea and says that some such feature may be brought into the Protestant Episcopal program at an early date.

The Disciples of Christ, according to Dr. Henry Noble Sherwood, Executive Secretary of their Board of Higher Education, promote Christian Higher Education Day on a denom-

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ination wide basis. No offering is taken but the promotion and observance of the Day are regarded as having definite values.

The Southern Baptists have no provisions for a College Day or a College Week but, according to Dr. Frank H. Leavell, Secretary of the Department of Student Work, a "Student Night at Christmas" having some points of similarity, has been promoted on a denomination wide basis for twenty years. No offering is taken but the values in general goodwill and in church loyalty on the part of college students are considerable.

In Methodism there has been no provision for a church-wide College Day or College Week. Such observances, therefore, have been optional within the various annual conferences, but several conferences have authorized placing the observance on their calendars. This has usually meant, merely, that the College or Colleges within the Conference or related to it are given right-of-way to urge the holding of special educational services in all the local churches of the conference and the taking of offerings for the participating institutions.

One of the most successful applications of the College Day idea in Methodist ranks has been in Virginia with Randolph-Macon College as the beneficiary.

For a number of years, the two conferences in Arkansas have made large use of College Day in behalf of Hendrix College, providing annually for the College more than \$20,000 by this means.

In Kentucky, the consistent use of College Day for the past ten years, has brought in some \$25,000 annually. This once went to Kentucky Wesleyan College but now is divided among the three Methodist Colleges in the State.

In Northwest Texas two decades ago the "Dollar a Member" offerings for McMurry College, while falling far short of the obvious goal, during some years, did bring in as much as \$12,000.

One of the first applications of the College Week idea in the former Methodist Church, South, was planned and put into operation under the leadership of the late Dr. W. M. Alexander at Central College in Missouri. Thanksgiving week was used for the observance and after a build-up of publicity, group rallies and local meeting, the offering was taken on the Sunday follow-

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ing Thanksgiving. The financial returns were significant, but the results in good will on the part of Missouri Methodists and in pride in their institution were much more significant.

IN THE LOCAL CHURCHES

College Week activities in the local churches would necessarily be the subject of careful study. It would be the purpose of the central office of this organization, of the various denominational Boards, and of the colleges themselves, to project a program that would direct the attention of all church people to the church-related college, its distinctive genius, its unparalleled service and its peculiar needs.

Into the churches near to each college, faculty members might be sent as lecturers or as artists. Two or more such programs might be offered to churches in strategic positions, thus giving them during College Week the equivalent of a college sponsored Chautauqua. For churches farther distant, a different kind of program might be planned and made available. Community mass meetings, for example, might introduce some experiments in interdenominational cooperation on the local level.

Student groups might be used to take musical or dramatic programs to various churches and communities during College Week.

Local study groups might be organized among high school juniors and seniors and under skilled leadership these groups might give consideration to the choice of a college, each young person being led to weigh carefully and from a personal viewpoint, the possible advantages of attending a college of his church. It is probable that most denominations have books or booklets that would serve acceptably as text materials for such study sessions.

Another potentially worthwhile activity of College Week would be banquets or other social gatherings in the local churches, honoring the High School seniors and giving them assurance that their church would be pleased if they would give due consideration to the claims of their own church colleges as they make plans for continuing their educational careers. College representatives might well serve as speakers on such programs.

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College Week would be an excellent time for local alumni meetings and doubtless many such gatherings could be scheduled among the alumni of most of our institutions. Pilgrimages from a local church to a not-too-distant church college are excellent public relations media and are appropriate features for either College Week or College Day.

College Day should, of course, be made one of the great occasions of the year. It should be not only a fitting, but a very impressive climax to College Week. To realize this objective, a number of special features might be introduced. A speaker from a near-by church-related college might fill the pulpit, at the morning hour. Students and recent graduates of the college might be used in various capacities in the service. If some of the community leaders are products of church colleges, as is almost universally true, they might well be given places on the program. In some churches, a college movie prepared for the purpose might be shown at the evening service.

NOT TO BE IGNORED

Our colleges, faced by unprecedented demands, urgently need more money and more students of the type able to profit most from the offerings of a Christian college. Despite their large enrollments, our institutions cannot be oblivious to their responsibility to train an increasing number of those students who promise to be worth most to the church and to society in the years ahead.

Both money and students are natural outgrowths of appreciation, confidence and interest on the part of church people and other friends of the institutions. The logic of an interdenominational College Week and College Day is therefore at once apparent.

Speaking at a devotional service at the Methodist Uniting Conference a few years ago, Bishop Francis J. McConnell made the point that there are some tasks that, because of their magnitude, yield only to the force of numbers and of large resources. He illustrated it by telling of the slowly losing battle a family of his acquaintance waged against the jungle of a tropical island. Gradually, the tangle of rapidly growing trees and underbrush

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crowded in upon them in spite of their most heroic efforts to keep it back. At length, an oil company began development of the island and was able to bring to the scene, sufficient men and machines to bring the tropical vegetation quickly under control.

In combating the jungle of confused ideologies today, we need the numbers and the resources that can only come from the coordinated efforts of all of us. In unified action, our strength will be more than the sum of all our strengths. It is still true that "One shall chase a thousand, but two shall put ten thousand to flight."

TIMES HAVE CHANGED

Here are four rules which the young women at Mt. Holyoke were asked to follow a hundred years ago:

1. No young lady shall be a member of Mt. Holyoke Seminary who cannot kindle a fire, wash potatoes, repeat the multiplication table, and at least two-thirds of the shorter catechism.
2. Every member of the school shall walk a mile each day unless a freshet, earthquake or some other calamity prevent.
3. No young lady shall devote more than an hour a day to miscellaneous reading.
4. No young lady is expected to have gentlemen callers unless they are returned missionaries or agents of benevolent societies.

How We Observe Baptist Education Day

By PAUL C. CARTER

Board of Education and Publication, Northern Baptist Convention

THE observance of Baptist Education Day is one of the best established events on the calendar of Northern Baptists. It was first introduced in 1920 by the Board of Education. It was first observed on the Sunday between Christmas and New Years, thus taking advantage of the fact that students were home from school for the holidays and were able to assist the churches in observing the event. This observance came to emphasize not only the work of our Baptist-related colleges but also the student work carried on by our denomination in connection with state and independent colleges and universities.

In 1942 the Board of Education launched a three year public relations and fund-raising movement known as the New Development Program. This comprehensive activity, which was destined to realize more than five million dollars for the participating schools, colleges and seminaries, was inaugurated officially on Baptist Education Day, May 16, 1942. All through the New Development Program, which continued until 1942, the observance of Baptist Education Day had top billing as a major campaign event. So much interest attached to the observance that since 1945 we have given it the benefit of full campaign promotion.

The denominational calendar lists Baptist Education Day as an annual event occurring on the Second Sunday following Easter. Thus the observance is scheduled this year for Sunday, April 11.

OBJECTIVES

Following is a list of the major objectives pursued by our Board of Education in observing Baptist Education Day:

1. To make our constituency of one and one-half million Baptists better aware of our sixty-three schools, colleges and seminaries and more appreciative of the fine work they are doing.

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2. To bring Northern Baptists into a broader appreciation of the ministry of our university pastors and state student secretaries, who aid student groups on the campuses of over one hundred state and independent colleges and universities.

3. To influence larger numbers of Baptist high school students to plan for college and to choose a Christian college.

4. To cause the schools, colleges, seminaries, university pastor centers and all Baptist student groups to become more interested in the church and to make Baptist Education Day an occasion of rendering services to the churches.

In addition to the objectives listed above which are of a fairly general nature pursued each year, each observance lists some special emphasis that is pointed toward some exceptionally important objective. For example, the observance in 1944 was directed toward the launching of the Christian Emphasis Fund. No attempt was made on that day to raise money for this new, national scholarship and loan fund, but it was made an occasion to highlight through nation-wide publicity the needs that prompted the scholarship program and the plans through which the denomination would attempt in subsequent months or years to meet those needs. In the observances of 1946 and 1947 special emphasis was placed on recruiting strong talent for Christian leadership. Toward that end special publications entitled, "I Chose the Ministry," and "Gateway to Leadership," were distributed with the Baptist Education Day handbooks.

We have every reason to believe that the Baptist Education Day publicity given to the need for a national scholarship and loan fund was a prime factor in leading Northern Baptists to make that fund a major project in our fourteen million postwar campaign. Through the success of that program our Board will be able to put into operation an impressive national scholarship program starting next fall. We can scarcely over-emphasize the importance of the rôle played by Baptist Education Day year by year since 1942 in bringing about this great achievement.

PUBLICITY CAMPAIGN

Scarcely do we get through the observance of Baptist Education Day than do we start planning for the next one. During

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the course of the summer our public relations department prepares articles for several denominational publications that will bring Baptist Education Day to the attention of pastors and state and national leaders of our Boards and societies in planning for the next observance. During the fall we chart our intensive publicity schedule. This schedule provides for a regular campaign build-up beginning in January and culminating in the nation-wide observance on the second Sunday after Easter.

The publicity schedule makes provision for the following steps of promotion:

1. Direct Mail—A series of letters is planned for pastors, university pastors and college presidents. These call upon the various groups to reserve the date and lend their support to an enthusiastic observance of this event.

The direct mail campaign also includes a second letter to pastors and a letter to nearly three thousand student counselors serving in the stronger churches.

2. Gathering Source Material—As another method of stimulating early interest in Baptist Education Day we write to a select group of Baptist educational leaders, such as college presidents and university pastors, inviting them to contribute source material that will be incorporated into the year's handbook for this event.

3. The Handbook—A great deal of attention is devoted to the preparation and distribution of an elaborate handbook telling just how Baptist Education Day can be observed effectively. This handbook includes such information as the following:

- a. Theme and purpose of the day.
- b. How to observe Baptist Education Day.
- c. Follow up after the event.
- d. Information about the special emphasis.
- e. Resource material for sermons, speeches and discussions.
- f. Description of university pastor work.
- g. General history of Baptist-related educational institutions.
- h. Statements by presidents of Baptist schools and by university pastors.
- i. Publications about Christian higher education.
- j. Lists of university pastors and Baptist-related schools, colleges and seminaries.

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Ten thousand copies of the handbook are printed to enable distribution to all pastors, student counselors and denominational leaders.

4. Poster—An appealing poster is distributed setting forth the objectives and special events in conjunction with Baptist Education Day. This goes to all churches and schools related to the denomination.

5. Paid Advertisements—Special ads are run in the principal magazines read by Northern Baptists. These sometimes are patterned after the poster.

6. News Releases—Two general news releases are issued to more than 600 newspapers and radio stations announcing and describing the event.

7. UNITED NEWS—We issue a special edition of the Board's news publication entitled UNITED NEWS. This reflects a variety of activities planned in various parts of the country for Baptist Education Day, often picturing deputation teams preparing for trips from the college to near-by churches. Baptist Education Day is announced in earlier issues of UNITED NEWS.

8. Individual correspondence—Because of the intensive interest developed through the years, a great deal of individual correspondence is carried on between the public relations department and pastors, college presidents and student groups to indicate special plans and programs for putting added interest into the observance.

9. Evaluating and reporting—Last year we made our first attempt to evaluate the way in which Baptist Education Day is observed among the churches. The questionnaire indicated that this event has really attained denomination-wide recognition and that a large number of our churches participate in this annual emphasis on education. The inquiry also brought a variety of comments and suggestions, many of which will prove useful in planning this year's activity. The Northern Baptist Convention at its annual meeting in May receives a report on this major educational emphasis as one of the important things accomplished under the leadership of our Board.

It has been our observation that one of the principal reasons

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for the wide acceptance of Baptist Education Day is its definiteness. We have tried to relate the observance in the local church as closely as possible to Baptist-related schools, colleges, seminaries and university pastor centers in reasonable proximity of the church. This kind of planning has brought about widespread exchange of speakers and deputation teams in which faculty members, college presidents, university pastors and student groups visit hundreds of churches on Baptist Education Day. We have thus developed a program that makes little reference to broad generalities about educational philosophy but goes far toward developing intimate contact between Northern Baptist men and women, high school students contemplating college, students on the campus, university pastors and leaders of our schools, colleges and seminaries.

UNCOMFORTABLE

A great European statesman, when asked whether he saw any chance for permanent world peace, made the following observations:

1. That 70 per cent of the people in the world are governed by instinct and emotion, and are incapable of reasoning. These are "children of trust."
2. That ten per cent of the people are militarists, convinced that only militarism can save their country from war's destruction.
3. That ten per cent of the people are politicians who know how to play on the emotions of the seventy per cent for their personal profit.
4. That ten per cent of the people are reasonable folk, capable of reliable mass leadership, yet much too honest to compete with politicians for that leadership.

A Library Is a Symbol

By CLARE PURCELL

Resident Bishop, Charlotte Area, The Methodist Church

"THE earliest libraries of the world were probably temples." In these words the Encyclopedia Britannica, itself an amazing library of the best thought the human race has produced, begins an article on the history and development of libraries from Babylonian and Egyptian origins to their modern counterparts.

This early association of libraries with temples is symbolic of the close relationship between religion and the highest literary attainment. Great books have the quality of life within them. Through them earth's greatest thinkers are able to project their spirits into the distant future. Though dead, yet they speak.

Our holy faith has spread across the earth rapidly since the printing press was invented. Religion, therefore, has a duty to build libraries in which to preserve the message and spirit of its great priests, poets, and prophets. Christian colleges simply cannot qualify as such without libraries in which the rich intellectual and spiritual experiences of the past are made available to the growing minds of students. The library becomes the soul of the college and types the character of the graduate.

The occasion marks an epoch in the life of Paine College. This day witnesses the dedication of a temple of truth, a sanctuary of science, a depository of devotion. It is the beginning of a future of increasing usefulness to the hundreds of students who will profit through the discovery of living ideas on the pages of great books housed herein. This day is the promise of a greater Paine!

A FITTING MEMORIAL

The name Warren A. Candler has a significance unique in our Southland and unto the ends of the earth. No more fitting

Excerpts from an address delivered at the dedication of the Warren A. Candler Memorial Library of Paine College, Augusta, Ga.

Thanks to *Christian Education Magazine* of the Board of Education of the Methodist Church.

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memorial could be found for his monument than a library, and no more fitting name than his could be given a library. He was myriad-minded. He perhaps read more of the great books than did any other leader in the Church in his day. As one reads his own writings, one is amazed at the breadth of understanding he had of the greatest thinkers of all time. He himself produced much literature that will live.

Just 50 years ago Bishop Candler, then president of Emory College, delivered the principal address at the laying of the cornerstone of the library at Emory. He was then 40 years old. It is fitting that some of his words on that occasion be incorporated in the record of this occasion.

He said in part, "Large collections of books are at once the depositories and the generators of learning and literature. Bringing together the accumulated fruits of the genius and toil of other ages and other lands, as well as the products of our land and time, they create the taste and supply the tools for literary effort in every department of thought.

"Connected with colleges, where the young and gifted are gathered, they furnish both the objects and instruments of study, and keep alive that generous enthusiasm in the cause of good letters, without which no people ever accomplished anything permanently great."

Then he quotes appropriately from some of the early patrons of learning.

Carlyle said, "the true university of these days is a collection of books," and Sir Francis Bacon said, "Libraries are the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed."

"INFAMOUS FOREVER"

Drawing upon his own knowledge of history and literature, the then Dr. Candler closed his address with this characteristic paragraph: "More than by arms or statecraft the Ptolemies perpetrated their influences and their fame by the Alexandrian Library. The Caliph Omar, by whose order that inestimable treasury of ancient learning was destroyed, is infamous forever by reason of that act of barbarism."

A LIBRARY IS A SYMBOL

Jehoiakim who burned Jeremiah's roll, Omar who destroyed the treasures which the Ptolemies had accumulated, and Diocletian who sought to destroy the sacred books of the Christians are companions in a shame which was beneath even Pisistratus, the tyrant of Athens; for even that monster reached his native city with a library."

FREEDOM, TRUTH, POWER, DEMOCRACY

A library is a symbol. It is a composite picture of the human spirit at work through all the recorded chapters of history. It presents to us in our time the intellectual processes of our forefathers. Thus it symbolizes the kinship of the past with the present.

No natural nor artificial barrier can break the fellowship enjoyed by all who know the joy of elevated thoughts as they revel in the inheritance bequeathed to them from the past by the noble thinkers of every race and nation.

A library is a symbol of freedom. Indeed, books which are the brain children of free men are the greatest guarantee of our freedom. So long as we have the free interplay of ideas recorded in books and made available in great libraries for all to read, our freedom is secure.

A library is a symbol of Truth. Not that every book in a library is the expression of truth, but in spite of error expressed in some books we approximate Truth through the great books that have been given us by men and women who reverently follow the leading of the spirit of Him "in whom are hid all the treasures of wisdom and knowledge."

A library is a symbol of Power. Perhaps the legend "Knowledge is Power" is inscribed over the doors of more libraries than any other legend. It is most fitting. The only sure defense against the force of atomic power is not more force, but the power of ideas.

The late William Preston Few, president of Duke University, often said to his students, "There is no power so great and so dangerous as the power of an idea whose day has come." We have in recent days witnessed the triumph of the patient, non-violent idea of passive disobedience over the armed might of a

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vast empire. The spinning wheel of Ghandi is mightier than the sword of the King.

The only answer to Communism is a better idea than Communism can produce. In our libraries we have these better ideas. Thus our libraries become the mighty bulwarks of our civilization, because they shelter this reservoir of power in the world of ideas. When the full force of spiritual power stored up in great libraries in the form of ideas and ideals is released through the minds of men, the powers of darkness will be put to flight.

A library is a symbol of Democracy. Here the best thought of the ages is stored in volumes, row on row. There is no unjust discrimination in this democracy. The orations of Demosthenes may be found on the same shelf with those of a D'Israeli or a William Jennings Bryan; the scientific discoveries of an Einstein with those of a Pasteur or of a George Washington Carver; the philosophy of Plato in the same company with that of a Will Durant; the theology of an Augustine with that of a Calvin, a Luther, a Wesley; and the record of the missionary zeal of a Walter Russell Lambuth with that of a John Wesley Gilbert.

Here we find the genuine democracy of the intellect which commands the reverence of all men who seek the finest food for the mind. All of these men and their books find high fellowship in the beloved community of noble thinkers. The integrity of each becomes the inspiration of all. This library and other such institutions will symbolize this higher democracy which transcends all distinctions of race and clan and demonstrates the truth of the poet who said:

"There is
One great society alone on earth:
The noble living and the noble dead."

Statement on Report of President's Commission on Higher Education

By DONALD FAULKNER

Immediate past president and member Executive Committee of the
National Protestant Council on Higher Education

NO OFFICIAL action has been taken by the National Protestant Council on Higher Education on issues raised in the report of the Commission of the President of the United States on Higher Education. However, I am sure that a large cross section of religious leadership in higher education will reiterate its stand on several points: 1. Belief in the values of the dual system of public and private supported and controlled education. 2. Faith in the effectiveness of private schools with religious motivation and objectives. 3. The demand for non-interference of the state in the affairs of the church, including the control of education under the auspices of religion. It will continue to demand education sensitive to the needs of society and flexible to changing conditions.

At the same time, national leadership in the field of religion will express the continued belief that the development of democracy and religion depend upon the existence and use of equal educational opportunities for all. Discrimination in education must cease and the church-related college must shoulder its responsibility in the job of breaking down racial and religious bias. It will hold only to such restrictions on admission as are necessary to guarantee the training of religious leadership, which is one of the peculiar reasons for the existence of such a college.

Giving higher educational opportunity to that 16% of our capable, college-age youth who are now denied college education chiefly on an economic basis, demands: First, Personal subsidies in the form of student financial aid. Second, Expanded facilities on all campuses. Third, Greatly increased current operations support. For public supported schools all three needs must be met, probably through federal aid.

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This federal support of certain higher educational institutions will place other schools at a serious disadvantage. The solution for these other schools is not to seek federal support. As one interested in the religious emphasis in higher education, I stand opposed to bartering away the birthright of freedom from political interference and independence of action for the pottage of public subsidy. On the other hand, as an American voter and tax payer I would not want millions of tax money placed in institutions where the tax-paying public has no voice.

The real solution for the private school under the auspices of religious bodies will involve:

- (1) A system of federal scholarships such as is proposed by the President's Commission, subject to the free choice of the individual student and not appropriated to the colleges for distribution to students.

- (2) Greatly increased support from the churches and interested individuals for current operations.

- (3) Greatly increased grants from the same sources for capital expansion, that is, endowments and buildings.

- (4) Consolidation of weak schools and interdenominational cooperation, perhaps leading to planning on a nation-wide basis for a system of schools under the auspices of cooperating religious groups.

- (5) The expansion and the increased support of Religious Foundations and University Pastors on every publicly-supported and private, non-church campus, the support to come from individual denominations or from cooperative inter-faith organizations.

- (6) More effective public relations and publicity for the work and values involved in higher education under the auspices of religion.

Students from Other Lands

BY HENRY NOBLE SHERWOOD

THE march of civilization has ever been westward. Liberal minds of the eighteenth century established on this continent a political state with such beneficent foundations that immigrants from all over the world have made it their home. Particularly inviting to the youth of other lands are the colleges of this western democracy. Although other states on other continents announce with boldness their advantages in economic opportunity and for cultural progress the decisions to go West continue to be made and the voyages undertaken. The citizens of the Old World, in hope of better days, exchanged their country for the United States of America. Due to the quota system restricting immigration to this country the number that may come today is greatly reduced over that of former times.

But many students from other countries come West to study in our colleges, universities, and other schools. Last year 15,350 came, an increase of more than 50 per cent over the registration the previous year. They represent 105 national and ethnic groups and come from practically every country in the world. Scarcely any country had less than 15 students. Cuba, Mexico, and India had more than 500; Puerto Rico 1,135; China 1,488; Canada, with the largest number, 2,526. Altogether they fell short by 7,000 of the total population in all of our Board colleges.

While these students from other lands were found in every state of the Union, however, they concentrated themselves in relatively few states and institutions. Two-thirds of them, 10,232, were in ten states and two-thirds of these were in three states—Massachusetts with 1,375; California with 1,519; and New York with 3,264. Their distribution in educational institutions showed fifteen universities enrolled 100 or more, six 200 or more, two 300 or more. The University of Michigan had 457, Harvard 491, University of California 668, and Columbia Univer-

Dr. Sherwood is General Secretary of the Board of Education of the Disciples Church, Indianapolis, Indiana. These facts from *Information Service*, Vol. XXVI, No. 19.

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sity 1,339. Students who live in centers of concentration and associate chiefly with their fellow countrymen have experiences markedly different from those who are in smaller institutions where more intimate relationships with American students are a day by day occurrence.

What studies in our colleges do these students from other lands choose? Two years ago 53 per cent of their majors were in the fields of technology and applied sciences. Last year 20 per cent of their majors were in engineering. Technological subjects almost entirely made up the curriculum for a group of 516 Indian students in this country on scholarships granted by their government. The aim of all visiting students from abroad in general is to master technological and scientific subjects. When these choice young people (about one-fourth are women) master their chosen subjects, let us hope they make, in the words of Maritain, "the forces of the physical universe the instruments of human liberty."

Already the transportation and education of these students illustrate this desired end. Bringing the students from abroad to this American educational center is a distinct service for human liberty which could not have been performed without using the physical forces of the universe. The peerless opportunity in classroom and on campus to develop understanding and goodwill between people of different cultures and to channel the experience of racial groups into the common stream of brotherhood, again called on physical forces to serve as instruments of human liberty. A greater emphasis on releasing physical force to serve human freedom will take place next year when the Fullbright Act, providing for the educational exchange of both students and teachers under scholarship grants financed by the sale of surplus property abroad, begins to function.

The Foundation for Integrated Education, Inc.

"It is essential today that education come decisively to grips with the world-wide crisis of mankind . . . higher education must share proportionately in the task of forging social and political defenses against obliteration . . . superficial curricular tinkering can no longer serve. . . . The crucial task of higher education today, therefore, is to provide a unified general education for American youth."

—President Truman's Commission on Higher Education for American Democracy.

THE Foundation for Integrated Education is in deep accord with these excerpts from the President's Commission on Higher Education. It is also in agreement with the Commission that the corrective measures higher education takes "will have to match in boldness and vision the magnitude of the problem."

The Foundation for Integrated Education has been established to concentrate the attention of educators and laymen upon a specific approach to what many leaders declare is the central problem of modern education—the integration of education. This fundamental approach, known as the "conceptual," is directed towards the discovery and collection, documentation and distribution of conceptual materials as a basis for curriculum integration.

It is through concepts that are philosophically and scientifically valid that man is enabled to identify, classify and alter his world in accord with universal principles. The Foundation for Integrated Education affirms that modern education must rapidly seek and incorporate in the curriculum of education institutions a general consensus of agreement on such basic concepts as the true character of man and his relation to nature, of man's dignity and personal responsibility as related to over-all ethical considerations, and of the meaning, system and harmonious relations inherent in universal order.

Wide understanding and social use of such basic concepts as

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these have become essentials today for men and societies determined to retain and enlarge human integrity and freedom.

The special function of the Foundation for Integrated Education among other educational associations and institutions is to encourage the development and teaching of such unified, overall concepts in education and to improve the balance of relationships between the physical and social sciences.

It is evident, therefore, that the Foundation for Integrated Education faces a recognized national need and task of immense proportions and high essentiality.

IMMEDIATE PROGRAM

1. The Foundation has initiated a Curriculum Studies Council, comprising Foundation staff and experienced educators. This Council is developing materials and techniques for teaching conceptual integration. This Council will be enlarged and its work accelerated and intensified.

2. Results of the work of the Curriculum Studies Council will be used to develop new "core" subjects and will be experimentally tested in "pilot plant" educational institutions. Dakota Wesleyan University at Mitchell, South Dakota, is to be the first such pilot institution.

3. The Foundation has arranged to procure the quarterly journal, *Main Currents In Modern Thought*, from its present editor and owner, F. L. Kunz. Mr. Kunz, who is Director of Studies for the Foundation, will continue as Editor of *Main Currents*. This journal is edited for scholars and laymen wishing to avail themselves of advanced studies required for the conceptual approach to integration.

4. The Foundation will convene, in early July, a National Conference on Integration in Education, for representatives of boards of trustees and faculties of American institutions of higher learning. This conference will seek to intensify college efforts directed towards conceptual integration.

The Foundation for Integrated Education is incorporated under the laws of the State of New York and approved by the New York State Department of Education. Contributions to its work are deductible from Federal and State Taxes.

FOUNDATION FOR INTEGRATED EDUCATION

A more detailed Announcement of the purpose, structure and services of the Foundation will be gladly sent you upon request.

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"Separate Parcels" of Education

BY BENJAMIN FINE

UNDER the sponsorship of college leaders, a new educational organization, designed to bring the physical and social sciences closer together, was officially started recently.

To be known as the Foundation for Integrated Education, the association has as its major purpose the development of courses that will unite the various fields of learning into broad units. At a Town Hall luncheon, attended by thirty-five educators and community leaders, the sponsors of the new group charged that too many of the colleges subdivide their curriculum to the point where the students get little more than a fragmentary education.

Citing the need for an "integrated" program, Dr. Kirtley F. Mather, Professor of Geology, Harvard University, asserted that college students today do not receive a well-rounded education. They are required to take individual courses in their own specialties, but do not go beyond their own limited areas of study, he brought out.

"We must bridge the deep chasms that now exist in our educational system," Dr. Mather declared. "It is essential that we bring together the sciences and the arts. Perhaps it will be possible to make science more humane and the arts more realistic."

ISOLATED BITS OF KNOWLEDGE

At present, Dr. Mather said, the colleges subdivide and multiply specific courses to the point where the subject matter becomes narrow and limited. Each faculty member is assigned to teach his own special course, with the result that the students amass isolated bits of information that does not have any significance.

As a consequence, the Harvard educator pointed out, students emerge from our colleges and universities with "a great number of separate parcels of information." Each parcel, he said,

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is neatly prepared in a package and classified as one-thirty-secondth or one-sixty-fourth of a college degree.

Calling for a reversal of this method of teaching, Dr. Mather explained that the Foundation for Integrated Education would seek to introduce comprehensive courses on the nation's campuses that would make knowledge more meaningful to the students. Colleges should develop a philosophy, a direction of where they are going, he said, adding that without an over-all point of view higher education will continue to give students a fragmentary education.

RADICAL SHIFT HELD NEEDED

"The present turbulent upwellings of educational ideas in our colleges and universities indicate the necessity of doing something radically new and experimental," Dr. Mather observed. "It is necessary to bring together the separate parcels of knowledge and somehow develop an integrated program of education.

"Too many of our high school and college graduates leave possessed of pretty good skills in some one profession. But they do not have a satisfactory compass; they drift, they do not have the direction in which they ought to go if they are to live fully and richly."

Stressing the importance of an integrated program in American education, Dr. A. Gordon Melvin, Associate Professor of Education at City College, New York, explained that if our colleges and universities are to contribute to society in these critical days, they will have to "dig very deeply at the basic concepts." He announced that the foundation is to begin its program during the next academic year at Dakota Wesleyan University, which is to be a "pilot plant" to test the group's educational philosophy.

"We are going to bring the physicists, the artists and the philosophers together to show them that they have common ideas," F. L. Kunz, editor of *Main Currents in Modern Thought*, the acting head of the foundation, explained. "The students will learn that there is a fundamental concept in education that is more significant than the superficial differences that now departmentalize subject matter."

"SEPARATE PARCELS" OF EDUCATION

In addition to the program at its pilot plant, the organization plans to visit other campuses and gain the cooperation of educators in this project. Conceding that at the moment the program is purely experimental, the sponsors held that the need for a new approach to education is so important that the group would attempt to spread its influence nation-wide.

Courtesy, *The New York Times*, December 5, 1947.

DISTURBING

Disturbing the usual dignity of the Federal Reserve Board was a short prayer found stapled to the routine announcement of membership changes sent out by a bank. The prayer read:

"O Lord, help me keep my big mouth shut
Until I know what I am talking about.
Amen."

Choosing a College President for a Church-Related College

BY JOHN O. GROSS

THE election of General Dwight Eisenhower as president of Columbia University stirred up much comment throughout the nation. It indicates, as Dr. Henry Nelson Snyder says in his *Educational Odyssey*, that a "new type of college and university president has been evolving in the last decade." In some respects, Dr. Snyder notes, it is unfortunate for education when college and university heads are selected not "for their understanding of educational principles and policies but for administrative skills and expert devices for extracting appropriations from state legislatures." A further word from Dr. Snyder in this connection is appropos: "It is consoling, too, to know that in the South the three strong institutions whose influence is not localized within state lines but is spread through the entire section have as presidents men who, themselves trained and experienced, whatever their administrative virtues may be, still count their main business to be that of conducting an educational enterprise."

Dr. Monroe E. Deutsch, Vice-President and Provost Emeritus of the University of California, says in the October 25, 1947, issue of *School and Society* that trustees who deviate in the selection of administrators from choosing men having background of experience in educational work justify their choice in order to get administrative ability. The extended remarks of Dr. Deutsch follow:

"Is administrative ability a thing that, regardless of experience and background, can be transferred readily from one activity to another wholly unlike it by nature? Would a successful college president be able to step into the command of an army? I doubt it. It cannot be denied that some nonacademic presidents have made decided success. In such cases they have been wise enough

Dr. Gross is Director of the Department of Educational Institutions (general) of the Methodist Church, Nashville, Tenn.

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to lend an ear to their faculty in all academic matters and have sought their counsel on questions of policy.

"After all, is not educational leadership the prime quality we desire in a president? In the past we could point to many such great figures—Eliot of Harvard, Gilman of Johns Hopkins, Angell of Michigan, Harper of Chicago, Wheeler of California, Jordan of Stanford—and each of these was a scholar, not a business man, a general, a lawyer, or a politician.

"Indeed, I wonder whether the present trend in our universities toward the choice of presidents primarily on the basis of administrative ability may not be responsible for the fact that we can today count our outstanding presidents on the fingers of one hand, whereas three or four decades ago two or more hands would have been required. I do not deny that a president should have administrative ability but in every college men have been developed who have proved themselves well qualified to serve in such capacities as deans of colleges and schools. They have been tested and have done their work under the critical eyes of their colleagues. With the host of institutions all over the land, it should be possible to find men who have demonstrated successful administrative capacity in an important post and at the same time have thought deeply and wisely on the educational problems of our times. Such men would I urge as those to whom trustees should look.

"The present trend will inevitably mean in time the transformation of our universities and colleges into something far removed from such mottoes as *Veritas* or *Let There Be Light*. The university ideal will be sold on the auction block of success, and all the sinister pressures of the outside world, today barred out by academic freedom and university ideals, will easily rend the dikes. We must be on our guard lest we surrender these precious characteristics of a true university, and make efficiency and, it may be, conformity replace them. Eternal vigilance alone can protect our institutions of higher learning in the performance of their indispensable task in a free society."

It has been felt for some time that there should be some criteria set up for the selection of a president for a church-related college. The Department of Educational Institutions of the Board of

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Education published in its *President's Bulletin Board* in July, 1945, a list of qualifications for the office of a college president. This same list with a few additions was sent in 1947 to twenty-six educators or persons closely associated with higher education for criticism and suggestion. The following fifteen points have been agreed upon as basic. It is not assumed that in any one man will all of the qualities be embodied. One president said, after looking at the list, "I am wondering if the Angel Gabriel would qualify." Yet a discerning committee which must choose a president will find in this check list some standards essential for the measuring of the qualifications of prospective presidents.

1. *A Man of Unquestioned Character*—whose daily life will permit the confidence of his associates and who will be an inspiration to all persons with whom he has contact.

2. *A Churchman*—a man with a Christian philosophy of life, an active member of the church to which the institution is historically related.

3. *A Family Man*—preferably one with children, whose wife is endowed with social graces, personal charm, and commanding qualities of leadership, in a family relationship that provides an excellent example to young people.

4. *A Man of Reasonably Mature Years in Good Health*—with considerable vigor and stamina, young enough to direct the development of the institution and grow and expand with it, old enough to have developed balance, poise, and sound judgment; one under forty or over fifty-seven should have strong compensating qualifications in other desirable characteristics.

5. *A Man of Academic Training and Scholarly Interests*—one who holds, in addition to the B.S. or A.B. degree, one or more advanced degrees, and is a student of the humanities as well as both the natural and social sciences.

6. *A Man with Some Competence in Understanding of Christian Education*—who has a special awareness of the function of the church-related college, and a firm conviction concerning its work and mission.

7. *A Man with Educational Background and Experience*—one who has developed a liberal though not radical educational philosophy, who looks upon organization as a means and not an

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end; who recognizes the value of scholarship as characteristic of faculty member and student and who lends encouragement thereto; who understands the personal, social and professional implications of education, who, though not one himself, recognizes the politician and is immune to the influence thereof.

8. *A Man with Administrative Experience*—one who in some responsible position has shown understanding and skill in administrative work or one who without question possesses the native endowment or aptitude for it.

9. *A Man with Creative Imagination*—who not only can plan for the future but also is able to translate his dreams into lasting forms; one who anticipates problems before they arise and who is resourceful enough to resolve them when they are actually met.

10. *A Man Who Knows Men*—who can judge qualifications of applicants for college positions; one who can resolve differences, rebuke selfishness, and, in general, maintain a wholesome atmosphere in which people can work; a man who has some understanding of the problems of young men and young women and who possesses the desire and ability to counsel with them.

11. *A Man Who Possesses a Democratic Spirit*—friendly, approachable, cooperative, sympathetic, firm though not austere, neither a dictator nor czar in attitude or imperialistic in policy; one who knows how to use the persuasion of truth rather than forced indoctrination to win the acceptance of his policies and plans.

12. *A Man, Preferably Not Local*—who knows the history of the school concerned, is acquainted with its educational achievements and accomplishments, understands its present status, is cognizant of its futural aims, purposes and ideals, and who has the ability and disposition to give himself unstintedly toward the enlargement and realization of these aims, purposes, and ideals.

13. *A Man of Pleasing Platform Presence*—who can speak in public clearly, thoughtfully and convincingly, and who has attained a style in personal and administrative correspondence commensurate with the duties, prerogatives and privileges of his official service.

14. *A Man Who Understands the Importance of Public Rela-*

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tions—who can develop favorably a college's public which includes, in addition to students, faculty, and trustees, prospective donors, parents, and friends of students, local businessmen, etc.

15. *A Man Who Appreciates the Value and Necessity of Money*—one who knows how and where to seek for it and how to invest it, understands how to disburse funds intelligently, constructively and proportionately in relation to physical equipment, teaching and administrative personnel, one who is neither a spendthrift nor a miser, one who has an abundance of common sense and an equally abundant sense of humor.

BLANKETS

A fine old Christian woman had the habit of out loud "Praise the Lord" when something in the sermon helped her. This irritated the preacher so much that one day he talked to her kindly, telling her that it bothered him and that if she would stop it, he would get her a pair of blankets which she greatly needed.

She did her best for a long time. But one day a guest preacher stirred her soul and she shouted, "Blankets or no blankets, Praise the Lord."

The Duty of Disturbance

BY JOHN OLIVER NELSON

ONCE Chesterton said that a Christian is a person equally shocked to hear Christianity denied or see it practiced. Yet in New Testament times Christians were called "these that have turned the world upside down." Is that revolutionary note gone? Are Christians in college—admittedly a small minority—just mild defenders of the status quo who steer clear of the real issues of life?

FRANK CHRISTIAN CONSPIRACY

Four Christians on a campus began behaving like a communist cell. They knew that the head of the philosophy department, an atheist, was unfair and immoral, and they decided to "get him." They tracked down the evidence themselves, presented it to the administration, and had the man removed—his place being taken by a balanced thinker who has been fair to religion.

They knew—as everybody on campus did—that the fraternity system control of campus politics was a stench. The four, by now gathering a good many more into their group, decided in the name of Christianity to break the system up. Picketing, letters to the paper, posters, hearings didn't make them wheels on campus, but did change the political set-up completely, to make it democratic and fair to all members of the student body. They went after that situation because they were impatient Christians.

Two Negroes were allowed in that university, to "keep face" with the great American ideal and all that. The convinced little group who were committed to following Christ had a series of forums about it, because there were thousands of Negroes very near the school. They made so much trouble that the silent quota was lifted and human rights were respected, so that now a natural proportion of the student body are Negroes. That little Christian team was just uncomfortable living on a jimcrow campus.

Dr. Nelson is Secretary for the Commission on the Ministry in the Federal Council of the Churches of Christ in America, and Editor of *The Intercollegian*, from which this article comes.

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For months they didn't say a word about the liquor run-around, because it's always the toughest issue to tackle unless you're a bluenose or a prude. But finally they found themselves praying about the men who were dopey half the week after the Saturday-night binge, and freshman girls who somehow lost their self-respect after they'd begun getting tight a few times. This problem the Christian nucleus is still working on. Unpopularly, they did ask the administration and dorm heads to crack down, and get the fraternity presidents to push new rules in the organized houses. They frankly talked about smooth ways of by-passing a drink themselves, and started their whole emphasis in the matter by swearing off completely as a committed group. (Two members of the team said they felt terribly holy about it, but they got into the spirit of things and are even more aggressively and pleasantly teetotaling than the others who suggested the idea.)

One other campus custom to which the little circle felt a Christian allergy was sloppiness about the Honor System. The faculty seemed to shrug shoulders about it and say it was better than nothing. But when the Christian handful organized a debate on the Honor System with the president of the Greeks arguing that the system was so far gone it should be junked, a new day arrived. The system works on that campus, with a lot of guilt feelings and shoddy character development trimmed off, just because Honor somehow became the urgent concern of Christians.

These fellows and girls—the group has grown to several score—have begun to show that taking religion seriously means taking seriously campus problems which deny or flout or cramp the gospel. They agree that there's no such thing as the "innocent bystander" with wrong forces in action: bystanders then are invariably guilty ones. If Christianity lives on a campus, it lives in programs which make it real in every aspect of student life.

WORLD-MINDEDNESS THEIR JOB TOO

At another school a similarly small nucleus found they had a concern about the complete ignorance and lethargy of students toward national and international politics and social life. The voters didn't vote, the UN was a mystery, atomic problems ap-
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THE DUTY OF DISTURBANCE

peared only in Sunday-supplement form, "displaced persons" probably meant non-frat men, save-food-for-Europe was a political dodge of some kind, Petrillo and Lewis were fantasies. It was a handful of Christians who found this situation intolerable.

First, members of the inner group were specifically sent out to organize opinion for full participation of the university in the National Student Association, which the Student Council had regarded coolly and which even the politics professor had regarded with a dim eye as "probably another left-wing show." Posters, a big committee—by no means all Christians—and a big vote made NSA mean something.

When a girl came forward in the team with hand-outs from United World Federalists, they nailed her then and there to publish a letter in the "rag," call an organization meeting, and get study and membership going. A growing group of Federalists there now know the answers and meet bi-weekly to study world news.

Nobody had really taken seriously the cause of labor unionism on the campus since the war, even though the university had sponsored two lectures by laborites to "give our students the other side." When an explicit Christian concern led a little committee to develop a series of bull-sessions with a variety of visiting labor and management people, with hot weekly arguments afterwards, a new movement was afoot. Right now there are dozens of students there who never saw an NLRB session or a hiring hall, but know the story fully about both.

The model political party convention has not yet been put on there, but plans are moving. Two juniors are preparing a hot nomination speech and seconding speech for Stassen, and the Taft forces have been developing for months a file of quotes and other data from their hero. A veteran who served in Eisenhower's headquarters has the nod to nominate his "great and good friend" in classic log-rolling style.

Much of the spirit behind these efforts comes from a seminar in Washington attended by several members of the Christian group. But the program on campus has spread far beyond those several, and beyond the membership of the initiating Christian forces. In this situation the dedicated religious nucleus has adopted a

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"passion for anonymity," starting things going as Christians, supporting them, but letting others carry the program. At weekly meetings, members of the Christian cell-group report on how they have carried out their assignments in such frankly political maneuvers.

ACTION DRIVES FAITH DEEPER

In both these campus situations, a strange result has been accomplished within the growing Christian team as campus action and world political action have been initiated. For one thing, marginal or half-active members have dropped out: they have seen that this is a serious business, taking time and earnest thought and often costing some money and some campus reputation. But the more impressive result has been that students undertaking responsibility for Christian action have found that they need constant infusions of Christian devotion and study if they are to live this active program.

Worship, in the process, has become a necessity instead of "a nice way to start our meeting tonight." Sophomores have found out—with a little stammering—how to pray and mean their prayer. Freshmen have found that they can't always be told about a pat Scripture passage to meet their need: they have to go through the Bible and fetch it up for themselves. A senior girl who innocently agreed to join a students-in-industry summer group has found that she can't resist going into church work for her career, because devotion has somehow claimed her whole life.

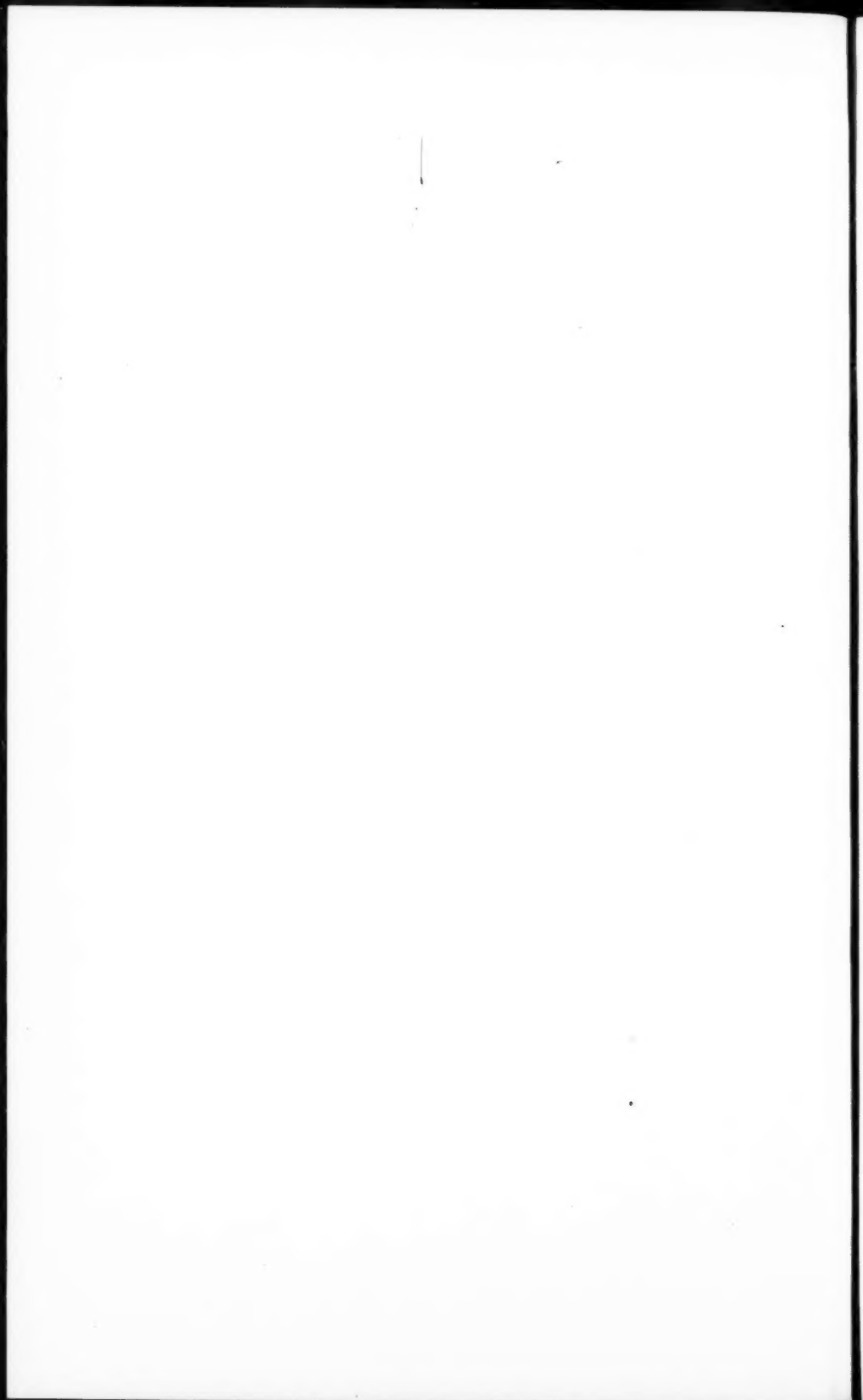
Then the groups have found themselves turning to the Epistles of John as they seek authority for interracial programs, to James as they go in for economic discussions, to the prophets for inspired social justice, and to Jesus above all for absolutes in behavior and faith. The more they read, the more they are impelled by the truth of what they find there—and the more they give themselves to social action, the more they are sent back to Scripture for reassurance and renewal.

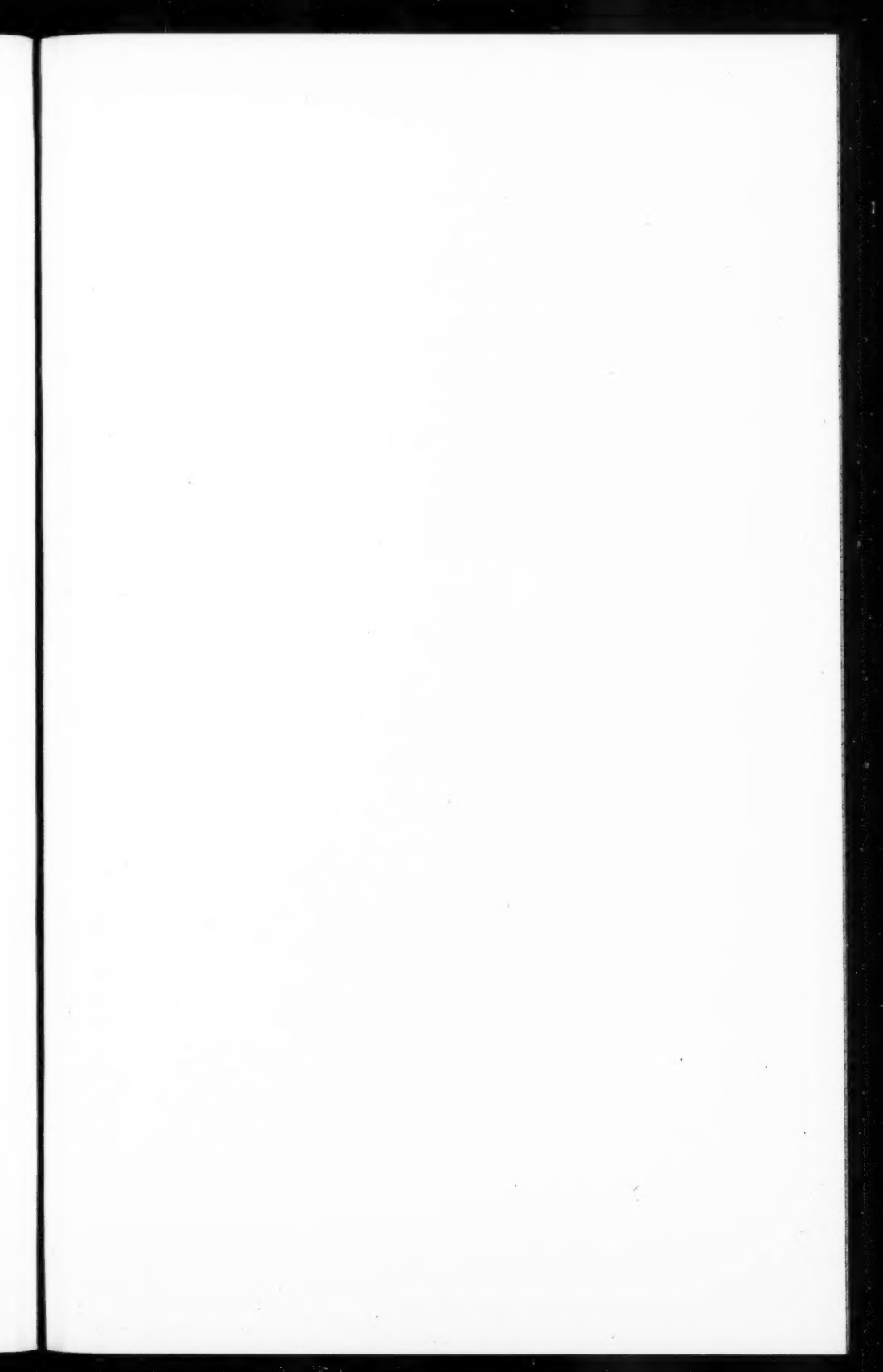
This interchange makes the Christian nucleus—a dedicated, intimate, all-out organism (not *organization*)—the life unit of Christian action. Bound together by prayer and intercession, group silence and mutual checking, such a cell is at the center of any worthwhile action program. Without it we have action for

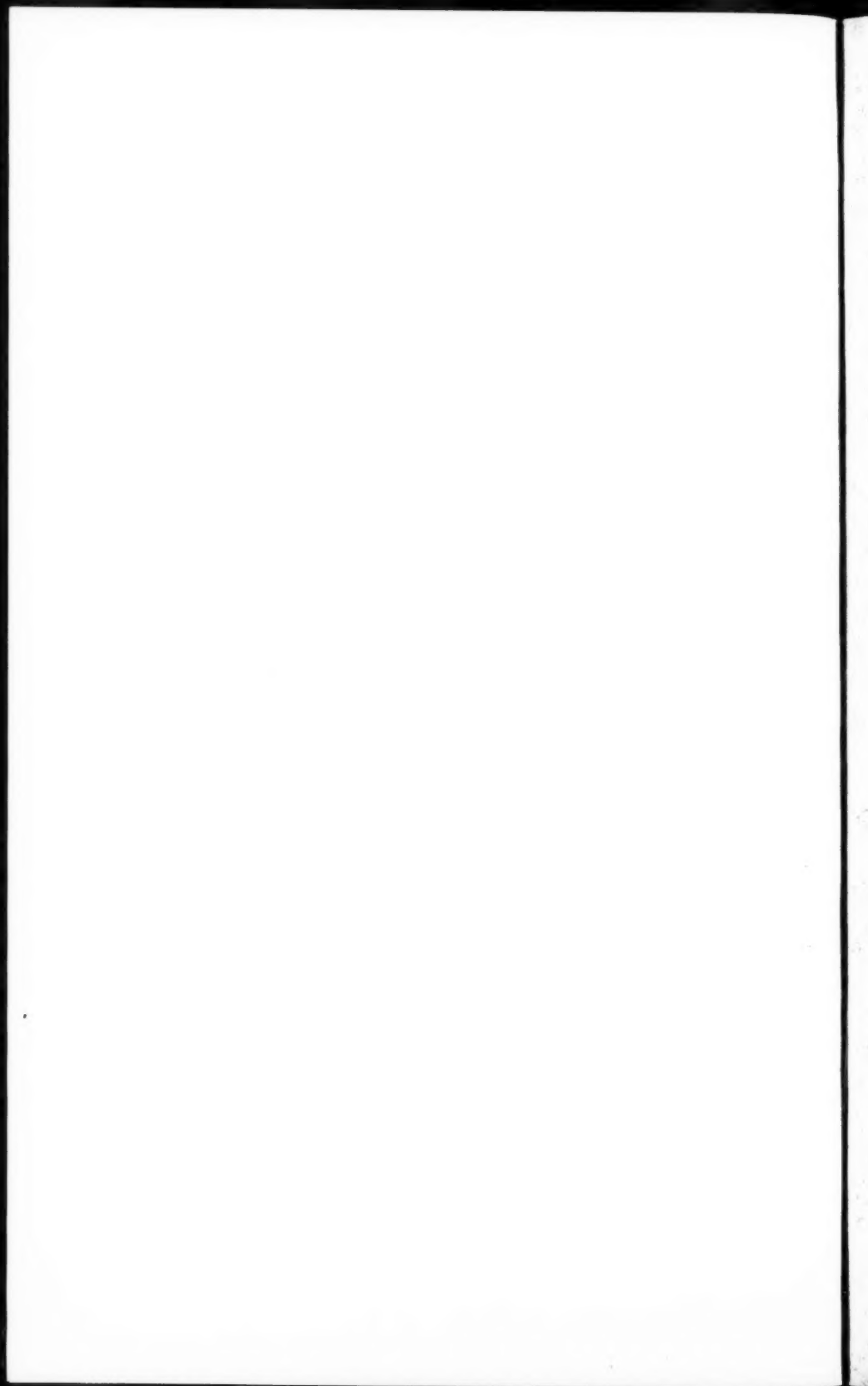
THE DUTY OF DISTURBANCE

action's sake, or for the sake of some special set of assumed interests. Without it we may have empty piosity, artificially contrived "worship" programs and proof-text study of the Bible. With it we have new direction, and new power.

With a committed Christian group on our campus, however, *anything* may begin to happen! For that sort of force is flexible and sensitive to needs, putting weight wherever Christian insight is needed. Christianity has changed the world, century after century, as it has thus become relevant to its day's problems. We are bidden to love God *and* neighbor, putting faith constantly into circulation. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father who is in heaven." As students and as members of a Christian group, we find our faith in Christ becoming real as we make it intensely practical—and thereby revolutionary—in group life on our college campus.







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